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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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For the ninth time we yield our columns to the services of the Western Unitarian Conference, that it may make its annual exhibit of work done and the present condition of the field and its roster of workers. The official portion of this issue has been prepared for the press by Mr. Sunderland, the retiring secretary, and contains his last official word to the constituency with and for which he has laboriously toiled for the last two years, as he vacated his desk on the first of June. We can not let this important change take place at our headquarters without once more testifying to the diligent and faithful way in which Mr. Sunderland has tried to till this difficult mission-field of the Western Conference. That he has worked hard and with a talent that in many respects eminently fits him for the position, makes us the more regret that his mental method renders it impracticable for him to continue in the work. Mr. Effinger, the secretary elect, has not yet had time to adjust himself to his new work, and his inaugural word will come later. We bid him hearty welcome and pledge him UNITY's most friendly co-operation. There is much to do. The state conference work is to be developed to its maximum possibility, the "Post Office Mission" to be fostered to greater efficiency, Sunday Circles are to be formed near

and far, and the spirituality and harmony of our churches are to be labored for. Let all touch elbows in the inspiring march forward.

THE Wisconsin Conference at Madison, the Boston anniversaries, the new summer school of liberal theology at Chautauqua and many other things, are on the editors' table, waiting for the space which can not be found until next week.

FROM the midst of the Boston anniversaries word reached us: "The meetings thus far have been grand ones, the one last night, which Doctor Hedge called 'dedication by proxy' of the new building, was one of the best A. U. A. meetings I ever have attended. Speeches by Curtis, Doctors Hedge, Peabody and Stebbins."

A UNITY reader down in the pine woods of North Carolina was so "indignant" to find in our issue of the twenty-second *ult.* that any woman hesitated to join our fellowship of mercy, that she forthwith went and had the whole family, male and female, sign their names to our recognitions and sent them to the office. But she thinks that the sisters who hesitated to sign will be less willing to deal in dead bird ornaments hereafter. She recommends mothers to teach children early to love and study birds, and tells of her own wee one, who learned to say "bird" among her first words, and for a long time every pleasing thing was called bird. Were it not for the fear that some one would act upon our suggestion and offer us a long essay, while we have room to print only a very short paper, we wish some one would write us on the relation of birds to paradise, or the soul-life in bird songs.

WHEN a man gets to be eighty years old he has a right to talk plain, and to scold the boys of forty when they are lazy. Our octogenarian's protest against the listless two months' vacation, given in another column, has a pith of sense in it. There is need of renewing wasted brain cells, and of reviving, refilling, the emptied thought vats, which our correspondent would doubtless be more willing to confess than his note might indicate; but it is a poor way to invigorate brain by listless indulgence or bodily indolence. If you would rest the mind change its directions. In a private letter one of our UNITY friends says (we give his own words nearly): "I hardly think any of our Central American preachers need stirring up to their duty, but I do think that some of our Honolulu ministers take vacations from mere laziness. Did you ever observe how dry, dull and juiceless one or two of the first sermons after a



long vacation were? It generally takes one of these vacation men two or three weeks after he comes home to gird up his loins for work."

WE are sorry to confess a second mistake in reporting Mr. Sunderland's resolution offered at the Cincinnati Conference. In the general story of the meeting in the paper of May 22, we forgot that he had offered any specific resolution in his own name. In the last paper (May 29, in the article on "The Issue in the West") meaning to correct this omission, we attributed to him, as his own, a resolution which he had only read, approvingly, as one of two suggested by Judge McCrary. This, by some mistake in the minutes, appeared in print as his own, and we, following this report, repeated the error. The resolution which Mr. Sunderland actually offered, read: "*Resolved*, that, while discarding all creeds and creed institutions the Western Unitarian Conference declares its purpose to be the promotion of a religion of love to God and love to man." There may be a few, but we know of not one western Unitarian who would not use these familiar words to word his own faith; but their whole point to Mr. Sunderland lies in the introduction of the name of "God", and therefore, when he presses this word with doctrinal intent to indicate the *conditions of full Unitarian fellowship*, we can only say of his resolution just what we said of the longer one (Judge McCrary's) that we thought his—"To our mind, especially when looked at in the light of Mr. Sunderland's persistently pushed issue, it is transparent self-contradiction; it seems to us formulating a creed in the very act of disowning one, explicitly denying, while implicitly establishing one."

W. C. G.

ALREADY there are indications that what some of our friends gloomily predicted as the forerunner of a rapid decline of spirituality and religious life in our western churches is to be the signal of a more confident recognition of the mighty forces that are represented by the Unitarian movement. The conference in Cincinnati will stand in the history of Unitarianism as one of the bright awakening spots. The columns of our Boston contemporary, the *Christian Register*, glow with prophetic fire. The editorial notes have been characterized by a spiritual insight, which, if it could but become contagious, and spread among the brethren, would bring that aggressive era of missionary energy and courage which would make the church that sets truth, righteousness and love as its central pivotal principle the visible church of most intelligent and thinking people. In an article in the issue of May 27 on Unitarian Theism the editor shows how groundless are the charges of those who see non-theistic tendencies in this movement which has ever been characterized by a steady trend Godward. This article, which alone justifies a year's subscription, ends with the following words to be remembered: "Never did Unitarian theism stand upon a grander basis than it does to-day, never was it more widely or positively held in our churches, never was there less occasion for doubting its power to compel men to bend in the adoration of worship or to rise from the sacred altar into new rectitude of life. But if, at any time or in any place, faith in the idea of God is found to be weak, the way to revive it is not by limiting our fellowship to those who can distinctly pronounce that form of the God name which we most love, not by writing it merely on the doors of our churches or capitalizing it in our creeds, but by drinking so deeply ourselves of the fountain of eternal life that our own throbbing convictions shall be able to propagate their spiritual vitality."

#### UNITY SUNDAY CIRCLES.

##### II.

##### THE AIM.

The ground of fellowship which is to unite these diverse elements found unchurched in our little town must be a moral ideal and not an intellectual conclusion. It will be

a purpose and not a dogma, a hope and not an assertion. Looking back, this unchurched company will see different things; looking around them, there will be as many views as there are individuals; looking forward, the lines unite, and this embryonic possibility of the new church begins to take shape under the lasting hopes of humanity. It will feel the abiding inspirations of the race. It will reach after the central interests of life. It will pursue the undying quests of the soul. The diversity of elements will find a unity in the conviction that all theologizing is an intellectual attempt to state that which is necessarily larger than the intellect, because religion includes reason rather than is included by reason. The only new church needed and possible in this western community in question is one that will seek to embody in life rather than to formulate in words the hopes and inspirations of religion. Its prime aim will be not to save souls for a better world, but to make better souls for this world, and to make this world a better home for souls. "The development of soul" will be its object. It will seek to resist the infidelity that seeks to put any thought of man above love's inclusiveness, that speaks faithless words against culture, or that discounts the master word CHARACTER. It will try to show the godlessness of ignorance, to counteract the impiety of illiteracy, to correct the irreverence of the creeds that would tear the Christly robe of love woven from the top throughout without seam in God's looms. It will aim at becoming a school of heavenly deportment. Rascality it will brand as the most dangerous atheism. Faithlessness the skepticism to be most dreaded. Disloyalty to the golden rule the infidelity that blights. Ignorance between right and wrong the damning agnosticism. The new movement will have little disposition to fight heresies, because it will need all its strength to fight the immoralities. It will try to remember that character has more converting power than logic; that deeds, not creeds, testify to one's faith in God. It will boldly accept as one of its mottoes:

"For modes of faith let graceless zealots fight,  
He can't be wrong whose life is in the right."

Instead of seeking uniformity it will court diversity. It will reach down beneath all the moralities for that morality which is their source. It will point to no heaven that does not preserve a hint of its primitive meaning "to lift",—the heaven that will *heave* high the life. It will seek to remind its members that to-day was the future of yesterday, and that to-morrow will be a prolongation of to-day, and if we are to speak of two worlds there is but one God for both of them, and his future purposes are most clearly revealed in present experiences. Indeed it will seek such full consciousness of the eternal as will give a realizing sense of the fact that there is but one world of the spirit and that the one commonly called "the other world", the world of deathless realities, the world filled with eternal life that floods time and space.

#### THE AMERICAN CONGRESS OF CHURCHES.

The first meeting of the Congress was held in Hartford, Conn., in May, 1885. The second meeting has just been held in Cleveland, May 26-27. Organized for a better mutual understanding and closer fellowship among the various denominations bearing the Christian name, the Congress is a sign of the widening religious sympathies of our time, and deserves more than a passing notice in the columns of UNITY.

The meetings at Cleveland were held in the spacious new Music Hall, with an attendance of a thousand at the day sessions and double that number in the evening. The occasion was a notable one, both for the breadth of its ecclesiastical representation and for the character of the topics for discussion upon the programme. The names of the writers and speakers appearing upon this programme included more than twenty denominations, extending from a Roman Catholic bishop on the one hand, to a Universalist minister on the other, who both appeared the same



evening in the discussion upon "Religion and our Public Schools". The interest and practical importance of the subjects that came before the Congress will be seen in the following list: A True Church, its Essentials and Characteristics; Religion and our Public Schools; The Present Necessity for a Re-statement of Christian Beliefs; The Workingman's Distrust of the Church, its Causes and Remedies; and lastly, Readjustment in the Church to meet Modern Needs: (1) in our Cities, (2) in Country Towns and on the Frontier, (3) in Foreign Missionary Fields. The committee in charge showed wisdom in centering attention upon these five themes through the two days' meetings, and in not crowding the time to fatigue. One full session was given to each theme, and each was introduced by two papers, followed by two prepared "addresses", after which opportunity was given for ten-minute volunteers. Congregational hymns broke the steady strain of discussion and added to the fellowship of the meetings. As a whole the papers and addresses were of high interest and merit—all the more interesting in that free expression of opinion was invited, and the speakers represented different shadings of thought. All had been selected as more or less specialists upon their respective themes. No woman's voice was heard in any discussion, though both day and evening there was a large attendance of women at the meetings. A recognition of woman's part and lot in the great interests discussed would have made the programme still more complete. The appeal for "consecrated womanhood", which was made by one eloquent speaker, would have come with even greater force and grace from a woman's lips. We venture to suggest such a recognition to the committee in charge of the programme for next year.

The chairmanship of the meetings was given into lay hands—to Governor Foraker, and later to General Drake, of Centerville, Ia., when the former was officially called to Columbus. But Joseph Anderson, D. D., of Waterbury, Conn., who is chairman of the Council of the Congress, was the real head of the meetings, and his opening address, reviewing the first year of the Congress, was one of the most interesting papers read. He gave an excellent and frank statement of the basis and object of the Congress, and its progress thus far. Its basis was different from that of the Evangelical Alliance. "Instead of thrusting theological differences out of sight, as is done in that organization, it was here proposed to bring them into full view and make them the subject of free discussion." It was to gather in "every shade of Christian belief". He even said that the real occasion of regret at the close of last year's session, if any existed, was "that those who took part in the discussions were so unwilling to make full use of their liberty, so anxious to be propitiatory—because, apparently, they lacked faith in the safety of the free platform which had been provided for them". The purpose of those who were most instrumental in organizing the Congress was "not to establish a society or organize a plan of union, or put forth a creed, but simply by holding public meetings from time to time, to make provision for a full and frank discussion of the great subjects in which the Christians of America are interested, including those ecclesiastical and theological questions upon which Christians differ". "It was inevitable", said he, "that 'all who profess and call themselves Christians' must be included in our plan." They had encountered a two-fold criticism,—that the basis of the Congress was too open, and again that it was too close. But it was to be distinctly understood that no Christian man by taking his place upon the platform of the Congress committed himself to any opinion or doctrine whatever, except such as he might announce as his own. His responsibility is no greater than when he writes an article in a magazine or paper over his own signature, approving or dissenting from the views of another contributor therein. All this is very candid and fair. It is not, to be sure, so wide a platform as that of the Free Religious Association. There are constitu-

encies of reverent religious thought that are not included within the basis of the Congress; but that basis is sufficiently broad to be a very noticeable sign of widening religious sympathy in our time, and to gladden all those who look for the fuller fellowship of the Spirit yet to be. God-speed, say we, to this earnest and sincere movement represented by the American Congress of Churches!

There is no room in this article to notice individual utterances in the recent meetings, and an attempt to do so might prove an injustice to others passed by. Different folds were represented by some of their broadest and best-known men. There was, at times, a vehement disparagement of "man-made creeds" that would have found quick response from the Unitarianism of fifty years ago. There were bold and earnest pleas for freer individual expression and interpretation of Christian doctrine. There was also now and then that unpleasant fast-and-loose defence or advocacy of creedal confession "with independent interpretations"—the bane of all creed-making from the beginning until now, the confusion of intelligent thought, and the slow corruption of entire sincerity of soul. There was an exaltation of the outward authority of the office and person of Jesus, which needs nothing so much for its readjustment and righting as a careful reading of Emerson's famous Divinity School Address. But this is to be said, and we gladly say it: The Congress showed itself awake to the issues of the present, and had a forward look. It dealt with to-day's problems. It has left an influence for good upon the community and upon those who came together and went away. It has voiced in no small measure the freer religious consciousness and longing of to-day; and it closed its sessions in the congregational singing of Thomas H. Gill's noble hymn (the last and most inspiring of the twenty-two printed upon the twenty-page programme):—

"Our God! our God! Thou shinest here,  
Thine own this latter day;  
To us Thy radiant steps appear,—  
Here goes Thy glorious way!"

"The fathers had not all of Thee!  
New births are in Thy grace;  
All open to our souls shall be  
Thy glory's hiding-place.

"On us Thy spirit hast Thou poured,  
To us Thy word has come;  
We feel, we thank Thy quickening, Lord!  
Thou halt not find us dumb."

F. L. H.

## Contributed Articles.

### HYMN.

WRITTEN FOR THE DEDICATION OF THE NEW UNITARIAN BUILDING IN BOSTON.

Tune, Duke Street.

The Thought which Love conceived is born,  
To fact the artist's dream has grown,  
And Strength with beauty doth adorn  
Her courses fair of gleaming stone.

O God, our Father, unto Thee,  
Thy law, thy love, eternal powers,  
Thy truth which ever maketh free,  
We consecrate this home of ours.

Here may we come with pilgrim feet,  
From wanderings long and distance far,  
To bless Thee for the influence sweet  
Of faith which shines, a fadeless star.

And here, as from a fountain clear  
That pours a glorious river down  
From mountain heights to cool and cheer  
A thousand leagues of turf and town,



May rise, and flow to field and mart,  
A sacred stream of knowledge pure,  
With quiet for the restless heart,  
And strength all hardness to endure.

And here may memories great and fair  
Of saints and heroes of our band  
So stir our souls that we may dare,  
As they, to do Thy full command.

JOHN W. CHADWICK.

### MEMORIAL OF MISS ELLIS.

READ BEFORE THE WOMEN'S WESTERN UNITARIAN CONFERENCE  
AT CINCINNATI, MAY 13, 1886, BY MRS. GEORGE THORNTON.

Such an occasion as this, full of words of good counsel and cheer, a reunion of the little band of women workers in the cause of liberal Christianity, will be incomplete if we do not mention one name held in loving remembrance in the hearts of many gathered here, and of a still greater number scattered far and wide, whose lives have been touched to higher issues by the active ministrations of our beloved co-worker, Miss Sallie Ellis, who has laid down her work on earth and passed on to the great hereafter. When we recall the fragile form, so full of the spirit's life, which, rising above the many disabilities of physical suffering, accomplished so much in the brief years allotted her, we take courage and thank God that we have had such spirits with us; nothing doubting that their work continues here and elsewhere, though we know neither the manner nor conditions of its progress.

We are cheered in moments of sorrow by the great faith that the future of those who have passed behind "that veil which hath no outward swing" will be but a continuance of the *best*, under nobler conditions; and we rejoice, even in the midst of personal bereavement, that Miss Ellis has entered into that rest so nobly won by her patient endurance of the heavy burdens laid upon her,—burdens which yet never seemed to close her sympathy for others, but only served to quicken her eagerness to work for the extension of that vital faith she found so satisfying.

It is to her warm heart and earnest desire to help others in the midst of spiritual difficulties that we owe the unique, but most efficacious, method of reaching such through the medium of postal communication. Scientists tell us that each wavelet of sound produced by the tiniest cause goes on in ever widening circles of ether to the uttermost limits of creation. Had we but senses acute enough to receive the sensation, how full of pulsing sound would all nature become!

It seems to me that this keener sense, enabling her to catch the questionings of troubled souls, became one of the great compensations of Miss Ellis's later years. As the outer organs of hearing became dulled to what was passing around her, the inner or spiritual became more observant; and as we listened to the correspondence which came to her from north and south, east and west, from the home and the camp, from the teacher and the taught, we seemed to stand in some great whispering gallery echoing with the sighs and anxious inquiries of searchers after truth, who sought aid in solving the great problems of the soul's life. As from time to time came back acknowledgments of gratitude for aid rendered, either by her sympathizing letters or the liberal literature which she widely disseminated, we realized what a great lever had been applied in this simple way to the spiritual needs of many.

It is in this phase of Miss Ellis's work that she has become better known to the members of the Women's Auxiliary Conference, and it is of this especially that I have spoken to-day. But the roots of this activity lie deeper, and this work was but the fruitage of a life which drew its strength to suffer and endure, as well as to labor and to wait, from those fountains of a rational faith for whose

extension we have met here this week. To her this rational faith was the manna of life, and it was fitting that her last years should have been spent in unselfish endeavor to extend its influence.

Knowing how heartily she would have entered into the spirit of our meetings during this conference, we cannot leave unaided the word of tender remembrance which links her memory indissolubly with the work of our Women's Auxiliary Conference. The little band who are engaged in spreading the light of a higher faith, in lifting the load of crude ideas in regard to God and humanity, may surely feel that though our friend "has joined the choir invisible", yet her work lives on "in lives made better by her presence", still keeping alive the union with us who remain behind, a help and incentive to continued progress. No better keynote of Miss Ellis's life can be given than the words of a poem copied by her into her diary, January, 1881. It was taken from the *Woman's Journal*, and is entitled

#### ACHIEVEMENT.

Nothing noble, nothing great  
The world has ever known  
But began a seed of thought  
In some generous nature sown.

Any soul may rise to be  
A new savior to its race;  
Every man and woman fills,  
Well or ill, a prophet's place.

In our Now the Then lies folded,  
All its wealth and all its power;  
From the promise of to-day  
Bursts to-morrow's perfect flower.

Every deed of solid worth  
Helps the world to find its place;  
Every life of homely truth  
Raises higher all the race.

"Ye are God's", the scripture saith,  
"Yea", our spirits make reply;  
Let us claim our birthright then,  
Prove our high divinity.

We, too, may be, if we will,  
Athlete runners every one;  
Conquerors of fate and chance,  
Lords of all beneath the sun.

Let us thitherward aspire,  
Take whate'er we find to do,  
Making life what life was meant,  
Something liberal, earnest, true.

#### FEELING AFTER GOD.

It was a sultry night after a warm day. My mind had been full of thoughts suggested by the discussions about words with which the air has lately been filled. Weary with the glare and bustle of the day, I had shut myself away in my own room, with my baby's crib beside my bed. In vain I wrestled for sleep. Out of the darkness came ever the words, "Seek ye after God, if haply ye may find Him."

Who and what was God? Was space God? Was this infinite ether that encompassed me on every hand? Could we by searching find Him out? Was it not absurd to endow Him with personality? Yet, if the great Presence was only an uninformed force, how could I cry to Him; how feel that He was nearer to me than my nearest and dearest? The more I thought, the more confused and unreal became everything. Such is the power of the mind over the body that before long my brain was giddy, and my room seemed swinging round and round.

There was a rustling beside me. In the heat of the summer night my baby boy had tossed about till he lay across the crib. Waking from restless slumber, he stretched out his hands above his head, and feeling only the rungs of his crib instead of the resounding panel of the headboard, which he loved to tap, he was lost. A pitiful moan trembled on his lips, but before it could break into a cry, I stretched out my hand in silence. Instantly he grasped it, caressing it with his little hands, and drawing himself



up to where it lay upon his pillow; then laying the dear velvet cheek upon the outstretched palm, in perfect trust and with a love that knew no fear, fell instantly asleep.

Ah! my baby boy, my little evangelist; what better lesson could I need than he had given me? I had sought for God with tossing arms and outstretched hands, feeling that I was lost, and He was far away, and, lo! He was beside me. I closed my eyes, and with my baby's breath coming softly and sweetly, I, too, "fell on sleep" with the old words echoing down the centuries and filling my heart, "*Father, into thy hand I commend my spirit.*"

Let others seek for God in windy wastes of speculation; let them call Him by names that philosophy shall invent; to me and to my boy He shall be simply *our Father*. \*

## Conferences.

### OPENING ADDRESS BEFORE THE WESTERN UNITARIAN CONFERENCE.

By JOSEPH SHIPPEN, ESQ., PRESIDENT, CINCINNATI, MAY 12, 1886.

Friends, our Western Unitarian Conference meets to hold its thirty-second session. It was in the early May of 1852 that the Conference was organized and held its first meeting here in Cincinnati. Its conception and origin was largely due to the inspiring zeal of Rev. Mr. Livermore, who was then the loved pastor of the Unitarian Society of this city, as he is now the loved and honored president of our Meadville Theological School, and we welcome his presence with us to-day as delegate from the Meadville church.

That first meeting of our devoted ministers and earnest laymen was a notable event in the history of our liberal faith in the west. And if all the glowing hopes and anticipations were not destined to fulfillment, a bond of sympathy and co-operation was established, leading to a goodly fellowship among our churches, and a missionary spirit was engendered, of which bond and spirit we are the inheritors.

Limitation of time precludes a longer retrospect, but he who would attain wisdom and usefulness in directing the counsels and plans of our Conference for the attainment of the highest spiritual ends in the future that lies before us, may well study and ponder the history of the origin, development and progress of our organization for the last third of a century. We have not—we cannot outgrow the need of the lamp of experience to guide us on our way.

The hopes and anticipations that attended the founding of our Conference are still our anticipations for the future. Problems have changed, and there has been development and growth of liberal ideas; and even so it will be in the coming years. A belief in religious and spiritual progress is one of the undisputed tenets of our faith; and who so bold and confident among us as to assume to set a limit to such progress in love and truth? Eager are we even now to claim the gifts of prophecy and forecast the coming glories by solving the problem, "What is to be the religion of the future?" Confident that the tendencies are ever toward the higher and truer and better we would antedate the revolving years to grasp and absorb in our minds and hearts even now the ultimate highest truth and spirituality attainable.

But from prophecy of the future as from contemplation of the past, we are called to the duties lying immediately before us in the life that now is. Within the period of our Conference the crime of African slavery has been washed away in tears and blood, but humanity is still enslaved in the bonds of ignorance, intemperance and selfishness. While England is wrestling with her difficult Irish question, America is confronted with the gigantic problem of the just protection of capital and labor. Our boasted progress in science, wealth and civilization finds dark contrast in the destitution and intellectual and moral degradation of so many of our fellow-beings around us.

The laws and social tendencies that have combined to produce the existing state of society are far from perfect. There must be a broader and more magnanimous recognition and regard of the rights of others and application of the legal maxim, "*Sic utere tuo ut alienum non laedas.*" The aversion of great and dangerous social revolutions can be secured only by the control of selfishness through the practical application of the golden rule, and the spirit of altruism. How can one love God, whom he hath not seen, if he love not his brother-man, whom he hath seen?

At the present session of our Conference we are to have presentation of some of these great social problems. Would that we had with us Dr. Mayo, so long pastor of this society and fully identified with the religious and educational interests of Cincinnati, to tell us, with his eloquent voice, of his consecrated ministry of education in the south. The subject is of such profound importance, I suggest we may well give expression to our interest therein by a resolution approving the recent action of our American Unitarian Association in establishing as a branch of its work a bureau of Southern Education.

But deep as is our interest in the social questions and reforms of the day, the primary object for which our Unitarian churches exist and for which this Conference stands is *religion*. While we fully adopt the word rational as applicable to our faith, and we are ready to follow wherever truth leads, we do not enthrone the mind over the heart. The religious feelings and sensibilities of the soul are the signs of the divinity that stirs within. That individuals with different inherited tendencies, temperament, education and experience should think and feel entirely alike is impossible. The appearance of such results simply indicates that one or the other has ceased to think or feel independently. That marked differences of thought and opinion exist within our Unitarian ranks has always been recognized—even as analogous differences are found in all the other denominations—but there has been found among us a broad sympathy and warm fellowship based on common acceptance of general truths and common aims. Nor is immutability a characteristic of our liberal faith, any more than uniformity. We believe in religious progress and we generally accept the application of the method of evolution to religion,—but the theory of evolution as that of gradual development and slight differentiation, not admitting of sudden great breaks of continuity. So, natural and true religious evolution in the heart and mind, either of an individual or of a denomination, admits of no sudden changes, overturning antecedently established affections and convictions, and supplanting them with others at total variance.

The streams of water that course in usual channels through the valleys, making them the happy abodes of men, are ever shifting and changing their beds and banks through their natural rise and fall, shifting currents and counter currents and eddies on their way to the sea. But when extraordinary floods burst the banks and by sudden overflow deal destruction and devastation to the inhabitants of the valleys, distraction and woe supplant the former peace and joy.

If I am on debatable ground, dangerous for a layman to attempt to tread, I confess, friends, my deep interest in the tendencies and problems existing among us and my deep interest in seeing a firm maintenance of the cordial fellowship and co-operation that inspired the organization of our Conference and has been the chief factor in its usefulness through the past and constitutes the chief reason for its existence in the present and future.

It is by the emphasis of our points of agreement and by avoiding to press our differences, that harmony is to be preserved. Thus, and thus only, can the unity of the spirit be maintained that we may labor together to build up the kingdom of God in our hearts and on earth, and to hasten the foretold day when peace shall flow down our streets like a river and righteousness like an overflowing flood.



# REPORT OF REV. J. T. SUNDERLAND, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

*Read at Cincinnati, May 12, 1886.*

It should be borne in mind that your Secretary, in making this, his second annual report, has really only two-thirds of a year—eight months of the twelve—to cover. The arrangement made with the American Unitarian Association at the beginning of the year was, as most of you are aware, that I should be at the service of the national body four months of the year, in return for which service \$1,000 of my salary should be paid out of its treasury, leaving \$1,500 to be paid by you. This arrangement has been carried out, and so far as I can see, with in every way good results.

Let us at once take a rapid glance at what my work as your servant for this two-thirds of a year which belongs to you has been.

## PERSONAL WORK OF THE SECRETARY

Your Secretary has been at his office desk in Chicago on an average, this year as last, about three days in five, and out in the field about two in five; he has preached every Sunday of the year but two aside from his vacation—and, besides, has furnished supplies to churches five other Sundays without expense to the Conference; has traveled on Conference business 18,560 miles, besides about 5,500 miles on Unitarian Association business; has attended and taken part in all the local Conferences held in the West during the year, seven in number; has assisted in one grove meeting (at Shelbyville, Ill.), one installation (at Unity Church, Chicago), and three ordinations (at Midland, Mich., Bloomington, Ill., and Iowa City, Iowa); has had charge of the supplying of three pulpits without pastors—one at (Grand Rapids, Mich.), for four weeks, one (at Ann Arbor, Mich.), for five months, and one (at Milwaukee, Wis.), for six months; has organized and carried on services four Sundays (partly himself and partly by the aid of others) in a town of Illinois (Warren) where there had never been Unitarian services; made a missionary tour of twelve days through Missouri, Kansas and Nebraska, and another of ten days through Minnesota, Northwestern Iowa and Dakota; co-operated very considerably with four of our State missionaries in their work,—filling preaching engagements for them, etc.; visited twenty-five out of our sixty western churches and spoken in their pulpits; helped one of our burdened churches (that at Keokuk, Ia.), to raise its church debt; assisted a little knot of Unitarians in an isolated town (Rock Rapids, Ia.) to establish a book club with twenty-five of our best Unitarian books to be loaned free in the community for missionary purposes; got a plan of a cheap church, tasteful and well adopted for our purposes, prepared in Boston for our use in the West; corresponded with seven young men about going to Meadville or Harvard to study for our ministry; corresponded with eleven ministers of the orthodox bodies who have made known to me their wish to join the Unitarian army; advised with eight churches (at Manistee, Midland and Grand Rapids, Mich., Madison, Wis., Minneapolis, Minn., Beatrice, Neb., St. Joseph, Mo., and Topeka, Kans.) about plans for new houses of worship; arranged a preaching tour through the West for Rev. Brooke Herford, in which he spoke in ten different places; assisted in looking up new rooms for the Chicago headquarters, and getting the same fitted up and in moving; helped in securing supplies for thirty-five different pulpits, sixteen of these having in view permanent settlements; rendered assistance to forty-six different ministers, securing or endeavoring to secure settlements or supply work for the same; sent away by mail or distributed personally in my journeyings over the west some thousands of Unitarian tracts; performed the by no means slight labor necessary to be performed in connection with the various board meetings of the Conference, and especially

in preparation for the Conference annual meeting; and carried on the large, many-sided and in many ways responsible correspondence which the Secretary's position involves, touching almost every interest of Unitarianism in the West—a correspondence averaging between 140 and 150 letters a month.

In addition to this I have within the year, as you know, done a considerable part of the work involved in the establishing of the new denominational monthly which we now have among us, the *Unitarian*. I need hardly say that I regard this as the most important part of my year's labor,—something which would, in my belief, fully justify, and more than justify, all the expenditure which the maintenance of my office has involved, even if nothing else had been accomplished, for we now have this new instrumentality for the dissemination of a positive, constructive, Christian Unitarianism, going already to 5,400 subscribers, west and east, south and north, and beyond our own land. However, I have to say that the establishment of the *Unitarian* has been accomplished without employing for that purpose any of the time due from the Secretary to the Conference. I do not think an hour of Conference time has gone into it; indeed, I think you will all readily see that the work which I have already reported to you as the result of my eight months' service rendered you in office and field, has been such as could not do otherwise than make of itself a crowded eight months. The way I have been enabled to establish and carry on the magazine has been by working over-time, by employing largely the assistance of my wife, not only upon the magazine, but in my Conference correspondence, and by placing the business management of the paper, from the very first, in the hands of the publishers. I do not say this as indicating that I think it would have been improper if I had employed a reasonable amount of Conference time in doing this kind of denominational work, as I think few, if any of us, felt it to be improper for a former secretary to employ some of his time in a similar way. However, wishing to avoid ground for possible dissatisfaction on the part of any, I have chosen, as I have said, so to manage as to give the Conference full time and a full *quantum* of labor on the regularly established lines of the secretary's service.

## THE GENERAL WESTERN WORK.

I pass on now from this glance at my own year's work to a rapid look at a few things worthy of notice on the field. This ground will be, to some extent, covered by the reports of the secretaries of the Women's Conference and the Sunday School Society, and especially by the reports of the state missionaries or ministers-at-large; still, I ought to say a few general words about it here.

First of all, the year has brought us some misfortunes, as they seem to us. Miss Sally Ellis, of Cincinnati, the honored pioneer of the Post Office Mission, has been called to lay down her work. Several esteemed ministers are gone from our western pulpits—Batchelor, Gordon, MacCauley, Abbott, Lyche, Powers. One of our states, Michigan, has found itself compelled to give up, for the time being, the support of its state missionary, after having supported one for some years. The Colegrove Book Company, in Chicago, which was regarded as an important adjunct of our headquarters, has retired from business. Rev. Kristofer Janson, of Minneapolis, has had a second church levelled by a tornado.

However, these clouds on our horizon are not without their "silver lining". Miss Ellis' spirit has fallen upon many who are taking up her work, not alone in Cincinnati, but in all parts of the west. The ministers who have left our western pulpits have gone, for the most part, to labor in other fields; while into the west have come other laborers, as many in number as have gone—Milsted, of Chicago, from Taunton, Mass.; Daniels, of Midland, Mich.; Hogeland, of Greeley, Col.; and Miss Murdock, of Humboldt, Ia., from the Meadville Divinity School; Waite, of Janesville, Wis.; and Roberts, of Grand Rap-



ids, Mich., from the orthodox bodies. Michigan's surrendered state missionary, Walkley, has gone to the growing city of Manistee in the same state, and organized a society which is going forward strongly, with a fine new church edifice in prospect for the near future. The line of Unitarian books formerly carried by the Colegrove Book Company, in Chicago, is now carried by the Western S. S. Society, so that now the facilities for supplying our literature from that city are practically as good as they ever were. And finally, Brother Janson's disaster is touching hearts and opening purses, so that we may be certain that he will have his church rebuilt and finished, and the last state will be better than the first.

But this is not all. Besides these bright bits of silver lining to clouds, there is other light in our sky. In certain important respects the year has been one of marked prosperity. First I mention a bit of good fortune which has fallen to the Conference from a quite unexpected source: a gift of \$3,000 has come into our treasury from the trustees of Rev. O. B. Frothingham's Independent Society in New York City, being a part of the proceeds from the sale of property owned by that society at the time of its dissolution. May this fine golden egg thus unexpectedly laid in our Conference treasury nest, be the first of many golden eggs, of bequests and legacies from many sources—to develop into noble enterprises for the spread of Unitarianism in the west. But most of our prosperity during the year has been of a more solid kind, I trust, than that which comes from good luck. It has been of a kind won by intelligent, devoted hard work. The past year of the conference has been pre-eminently a *building* year. One church—the beautiful stone structure at Madison, Wis.—has been finished and dedicated. The basement story, or vestry, of another, that of the Scandinavian society in Minneapolis, has been completed within the year, and we have now in the west no less than eight other churches in process of erection, namely: One at Topeka, Kans.; one at Helena, Wis.; one in Minneapolis, Minn. (belonging to Mr. Simmons's society, making, with Mr. Janson's, two in that city); All Souls Church, Chicago; a church at Midland, Mich.; one at Manistee, Mich.; one at Grand Rapids, Mich.; and one in St. Joseph, Mo.—in all ten churches built or building during this year. And then, besides these, steps are being taken toward building in four other places, viz.: Kansas City, Mo.; Beatrice, Neb.; Denver, and Greeley, Col. So that there is this year building activity—either building actually going on or preparation for building being made—in no less than fourteen western places. This is, of course, something very extraordinary and most gratifying.

But if the past has been eminent as a building year, it has also been a year of excellent prosperity in the way of *church organization*. Churches have been organized since last May in Midland and Manistee, Mich., by Mr. Walkley; in Richmond, Ind., by Mr. Jennings; in Beatrice, Neb., by Mr. Hastings; in Moline, Ill., by Mr. Judy; in Union City, Pa., by Mr. Mason, of the Meadville Divinity School—in all six. Or, if we add the church in Sioux City, Iowa, which, although organized by Mr. Clute before May last, did not come into full organic activity until after May, and which is here for the first time reported, we shall have for the year seven new churches. Nor does even this quite cover the ground. Rev. N. C. Earl sends me word that he has gathered together a society of twenty or thirty families, at Gilmanton, Wis., and that they have got a little church built. And in Colorado Miss Norris has beginnings of churches established in Longmont and Fort Collins. So that we have for the year no less than ten new movements—seven of them already organized churches. This is certainly most encouraging. It has all been quiet work; it has attracted little attention, but it seems to be for the most part work which will be likely to endure.

Besides this excellent prosperity of the year in church edifice building and church organization, there has been among us a healthy activity in many ways, and some

progress. Our state missionaries never worked with greater zeal. Our college town missions have all had a prosperous year; Madison, with its new church, has had a year of exceptional prosperity. An exceptionally large number of young men seem to be considering the subject of entering our ministry, and somewhat more orthodox ministers than usual are reaching out longingly after our freer Christianity. The national church building loan fund has been doing a most excellent work. Indeed, it is to some degree owing to this that our extraordinary revival in church building in the west has taken place. The new Unitarian building in Boston, now almost ready for dedication, is something which, although so far away, we have in the west felt the good effect of all the year, in an increased sense of the permanency of our cause and our institutions. Valuable additions have been made to our denominational literature during the year, both east and west—additions of books and tracts. The new periodical already mentioned, the *Unitarian*, adapted especially for missionary work, at a low enough price to enable it to go everywhere, has come into existence. And finally, the Post-office Mission has been working with more strength, system and effectiveness than ever before.

I am sure that this glance at what has been accomplished since our last anniversary, must make us agree that the year past has been one that we may well be thankful for, and that should send us forward to the future with courage and hope.

It only remains to me now to make a few practical suggestions as the result of my years' thinking, observation and experience. Looks backward over the past are useless and worse if they make us complacent and self-satisfied. They are good only if they make us humble, while yet encouraging us and sending us to our work again with fresh consecration—feeling anew how good the work is, and how well worth doing joyfully and wisely and with our might.

What can we do to make Unitarianism in the west more prosperous?—this Conference more valuable? our churches more effective for purposes of life? our personal religion more a thing of power? What to carry our gospel of reason, of hope, of God's everlasting love to the people—all the people, high and low, rich and poor, good and bad, in this great western land? In attempting to say anything in the direction of an answer to these questions I certainly claim no monopoly of wisdom. I do not even know that I have any wisdom at all in the matter; I only know that I have thoughts which *seem* to me true and important. It is for me, therefore, to give you these, and for you to judge for yourselves concerning their value.

#### CO-OPERATION WITH THE AMERICAN UNITARIAN ASSOCIATION.

First I wish to speak of the relation of the Conference to the American Unitarian Association. I began my report by reminding you of the alliance made at the beginning of the year between ourselves and the national body, whereby one-third of my time and service for the year became due to that body. And I said that so far as I am able to see the arrangement has worked well. As you all understand the A. U. A. has large interests in the west. Most of the new churches organized among us are assisted more or less by it during their infancy. Few church edifices are erected without its help. From its treasury come an important part of the funds necessary to carry on the missions at our college towns, to support our state missionaries, and to do the missionary work of the west generally. The amount of money now being expended in the west annually for missionary purposes is, if I am not mistaken, some fifteen or sixteen thousand dollars. The wise expenditure of this sum requires, of course, much labor and care—much attention of somebody actually in the west, and at liberty to go from place to place and look after matters as demands may arise. It is mainly to this



work that the four months of my time owned and paid for by the A. U. A. the past year have been devoted.

But of course it is easy for all to see that this work, while in a sense distinct, and under the immediate direction of the national body which furnishes the funds to carry it on, is yet in another sense our work; it is the A. U. A. side of the common work, of which ours is simply the Western Conference side. How perfectly the one supplements, or ought to supplement, the other, in how many ways one merges into the other, to how large an extent they are, and more should be made to be, both one, I pointed out at length last year, and so need not go over the ground again here. Suffice it to say that economy in time, economy in money, avoidance of unnecessary multiplying of machinery, and harmony of general plan and action in the west demand that the Western Conference and the national missionary body should work together as closely as possible. And the most natural point of practical co-operation between the two would seem to be found in the work of some man—some man carefully chosen by both bodies, to have charge, for both, of these common interests. These interests are already so large, so many-sided, so important, that of course the man to have charge of them should be chosen with great care. Nor is that all. They are interests for which two bodies have responsibility; therefore in selecting the person to have charge of them of course each body should have a voice. The matter has been managed the year past by the national body employing your secretary a definite portion of his time. But this time-dividing seems unnatural, inasmuch as so large a part of his work is such as cannot be divided, but belongs to both. The natural thing, then, would seem to be to have this servant of the two bodies a man chosen in some way by the two. Neither should wish to force its man upon the other; each surely should desire the other's voice to be heard as well as its own in making the choice. This is only common business fairness and justice; it is only self-respecting equality. I believe the interests of the common cause demand that steps should be taken by us looking toward the serving of the general cause in the west by a man chosen by the western body and the national body conjointly. We, as a conference, have important interests in our hands; we should have no right to commit their practical management to the hands of a man in whose selection we had no voice. As little would it be just for the A. U. A. to commit the selection of the man to have charge of its large interests, pecuniary and other, wholly to another body than itself. But it would be perfectly right, perfectly self-respecting on the part of each, and surely most fraternal, as well as farsighted and wise, for the two bodies to unite in choosing such a man as should, to the fullest degree possible, command the confidence of both bodies, to be the missionary agent of both bodies for the west.

It may be said by some that for this Conference to allow the A. U. A. to have a voice in the selection of its Secretary would in some way compromise the individuality of this body. I do not think it would. If an arrangement were entered into whereby the two boards, that of the W. U. C. and that of the A. U. A., were made a nominating committee, to nominate this one officer to have charge of this work which the two bodies are trying to do in common, I say to *nominate* him, and then that nomination to be ratified or disapproved by this Conference—that is, the *electing* of the officer to be done by this Conference,—I do not see how the individuality or honor or self-respect of this Conference would be disturbed in the least. This arrangement would put us on an equality with the national body; or, rather, it would put us on more than an equality; for that body would have a voice only in the nominating, while we, the younger, smaller body, with little money, would have an equal voice in the nominating, and sole voice in the electing; and every other officer of our Conference would be chosen by the Conference alone, and the Secretary, though his nomination would have been participated

in by the national body, would still be our officer, would be located in the west, with us, would report to our Conference as well as to the A. U. A., and would all the while plan his work in connection with our board of directors.

But, if any members of the Conference felt that such a plan would in the slightest compromise us, it could easily be changed in *this* particular, and then it surely would not, namely: Our office of Secretary could be divided, as such office often is, and indeed as for some years it was divided in this Conference, into the two offices of Secretary and Recording Secretary, or Missionary Secretary and Recording Secretary. For several years Mr. Jones was Missionary Secretary of this Conference, and others were Secretary. I know I was myself Secretary during 1878-9; Mr. Jones being Missionary Secretary at that time. Now something like this arrangement might easily be returned to—a General Secretary, or Missionary Secretary, to be elected by us, on the joint nomination of the boards of the A. U. A. and the W. U. C.—he to be both our general field officer and the western secretary, or agent, of the A. U. A., that is to say, he to fill the place essentially occupied by the Secretary at the present time. Then, besides that, let the Conference, if it chooses, have its full line of officers, including a Recording Secretary—the latter, however, of course, not to be a paid office. Thus the organization and machinery of the Conference would be absolutely intact, while we should have provision made—adequate, needed provision—for carrying forward the important missionary and church extension work of the west, and in a way which I cannot but think would be satisfactory to both the A. U. A. and the W. U. C., and which would at the same time draw the two bodies more and more closely together in spirit and aim. My two years of experience in this general work as your Secretary, while at the same time doing the work required to be done for the A. U. A., convinces me that some such plan as this which I have suggested is practicable, and one which will solve some perplexing difficulties which are before us in the west. Of course I do not know at all that the A. U. A. would consent on its part to such a plan, as I have conferred with no one connected with it on the subject; yet, knowing its breadth and fairness and its earnest desire to do all in its power to co-operate with the western brethren, I believe it would.

This, then, is the first suggestion I wish to make. I believe the suggestion is one well worth the careful consideration of this Conference. I believe such a plan of permanent co-operation with our national missionary body would be financially economical, would strengthen this Conference, would increase the effectiveness of the western work of the A. U. A., would command the confidence of the whole denomination, would prevent frictions and misunderstandings, would concentrate, instead of scattering, effort and energy, would unify and strengthen our whole Unitarian missionary and church extension interests in the west.

I pass now to another point of a different character.

#### OTHER SUGGESTIONS.

I wish to suggest the inquiry, whether we are enough looking upon our Unitarian ministry in the west as a missionary ministry and our churches as missionary churches? I know from experience that the very natural tendency with a minister in a parish is to feel that if he does his own pulpit and parish work faithfully, and gets his society to make a good contribution to the Western Conference or to the American Unitarian Association, or both, once a year, he has done about all his duty. But is that a minister's whole duty, or is it a church's whole duty? I think we should do all we can to cultivate the feeling that all our ministers are missionaries—*must be*; and that all our churches should regard themselves as having a mission to others outside of themselves. I think our churches should engage their ministers and pay them with the distinct understanding that they are not expected to let their light shine only inside the portal of



the church, but outside as well, on every candlestick of opportunity they can find. Most of our churches care for only one service on Sunday. Shall not the time come when every able-bodied minister in our ranks shall have a second service somewhere—in some hall, or school-house, or vacant store, or parlor, or poor man's kitchen—somewhere where he can break our bread of life to those who are hungry for it? This, I believe, is entirely practicable. Why should not all our ministers plan for this? And why should not each church help its minister in such work, regularly—meeting gladly any light expense it may involve, and co-operating with him in any way in its power in carrying it on?

Another word I want to say, and that is, to call attention to the subject to be considered in this Conference this afternoon. Mr. Jones will read a paper, and Mr. Clute will give an address, and then a discussion is to follow upon the question whether the time has not come when a germ of organized Unitarian life ought to be planted, with proper effort might be planted, in essentially every community in the west. For one, I believe that time has arrived. There is hardly a community to be found now where there are not one or more families who, from some source, have got a taste of our gospel, and the Post Office Mission is multiplying the number of such families fast. The task now is to get these families themselves to become germs of organic Unitarian growth and self-multiplication in the communities where they are—centers of Unitarian activity—lights on candlesticks. How to do this is one of the great problems now before the Unitarian body. The solution of this problem, when it comes, I am sure will mark an era in the history of Unitarianism in this country.

#### TAKING OUR STAND, DECLARING OUR PURPOSE.

I come now to the last suggestion which I have time to make, and as it is the last, so, also, I believe it to be most important,—most important practically, in the way of furthering, strengthening and establishing our work in the west. At first it may seem to you a mere theoretical matter; but I assure you that if you will go into the field and engage in the actual work of trying to make our gospel known where it is unknown, and trying to organize and establish new societies which shall have coherence and solidity enough to give any promise of enduring, you will quickly enough find out how practical and vital the suggestion is. What I suggest is this: that at such time as it may seem fit, not necessarily now, but at some proper time, and without unnecessary delay, this Conference take steps, and also that our various local Conferences in the west which are indirectly represented here take steps, and that any of our churches, too, which have not already done so do the same, to put themselves upon a basis that shall not be misleading, that shall let the world see clearly and unmistakably what we are all about, and what our organizations stand for—that our societies are really churches, that our Unitarian movement means freedom of inquiry perfect, and rejection of all creeds absolute, and a religion of character unconditioned, but that it also deeply means *God*, according to man's highest possible thought of God, and *worship* according to man's noblest thought of worship, and *faith* in the immortal destiny of man's spirit, and allegiance to the great spiritual ideals of life and love and duty which shine in such surpassing brightness in *Jesus*. I say I urge this in the interest of the practical, missionary effectiveness of our work, and its organic coherence and permanence; as I also might well urge it in the interest of historic continuity, and of fidelity to the traditions of our body which are all unequivocally theistic and Christian. I would not have anything done hastily; I would have whatever is done, done with due deliberation, and in the wisest manner possible—done in a way to embody the maturest judgment of the largest number of our western people. But I am convinced that there is nothing else whatever of so great importance to our Unitarian cause in the west now, as some wise, careful, strong step

in advance, to remove the uncertainty and misunderstanding that prevails in the public mind concerning us, to let the world know that we have a religion, a real religion, that lays hold upon head and conscience, and will and heart, and to help ourselves to realize more deeply among ourselves, the great things we do, or should, centrally and mightily mean. We have a gospel that is its own witness, for it is the very truth of God in man—nothing can resist it unless ignorance of it. It is surely our duty, then, to lift up the banner of it high, and in clearest light, so that all men may see, and none may be mistaken.

What would I have the Conference do? Anything to abridge our liberty? Surely you must know me well enough by this time to be aware that I would be the very last man of us all to consent to the slightest interference with our freedom. But he is not freest in the state who lives regardless of law, but he who most perfectly obeys law. So in religion that body is most free that most perfectly owns and obeys its allegiance to God and the highest spiritual things.

Would I have the Conference do anything to interfere with the full independence of our churches, and the perfect operation of the Congregational system under which we have had our development? To be sure I would not. I would have our church independence and our Congregationalism defended and guarded at every point. But Congregationalism does not forbid a religious conference to declare its purpose to be a religious purpose. The independence of our individual churches does not require this Conference to go on without any adequate and declared aim.

Would I have the Conference take action to limit its fellowship? Most assuredly not. I have no wish for this organization to touch the question of fellowship, to limit it or to enlarge it, or in any way to pass upon it. That is a matter which in my judgment should be left wholly to regulate itself according to natural affinities and on principles of rational and natural co-operation. What I ask is, for this Conference to declare its purpose—what it exists for—for religious objects, or not? Does it exist for ends of Christianity, or theism, or worship, or only for ends of ethics? That the Conference not only may properly declare, but is bound on every principle of even business straight-forwardness and honesty, to declare. That the people of the west have a right to know and desire to know. It is only that, just that, that I trust this Conference will give its attention to.

Would I have this Conference adopt a creed? This is a strange question to be asked here. You all understand how thoroughly with you all I am in my rejection of creeds, in the historic and proper sense of that word. I do not want, and would in no case consent, to a creed. But what I urge has nothing whatever to do with creeds. The Free Religious Association of the east puts forth its platform of Free Inquiry. It is a noble platform, and nobody mistakes it for a creed. The Ethical Culture movement puts forth its platform of free inquiry plus Ethical Culture. This is a platform nobler still, because it adds a second noble thing. And yet nobody mistakes it for a creed. Now what we want is just to put forth our Unitarian platform, adding the third noble thing, namely, *worship*—the thing which, added to the free inquiry and the ethical culture, lifts the Ethical Culture Society up into the Unitarian Church. And surely nobody should mistake this platform any more than the others for a creed. No, brothers, it isn't a creed we want, any of us. It is a platform—a platform that shall bravely, clearly, strongly say to the world the great things we mean—all the really vital things we mean. It is a banner, up in the light, where every soldier in our little army can see it and catch inspiration from it, and where the hosts of the foe, too, can see, even from afar, the beauty and the splendor of it, a banner not mutilated, as the flag of our nation would be with half of its stars left out, but a banner that shall have every star of our great essential Unitarian faiths—freedom,



fellowship, character, God, *worship, immortality, the Christian life*, ALL shining in its field, not one member of the divine constellation wanting.

We can as a conference adopt such a platform if we will. It is a perfectly easy, rational, natural, straight-forward, business-like thing to do. It is exactly what has been done scores and hundreds of times in Unitarian bodies similar to this, west and east and in England. We can with perfect propriety and with perfect loyalty to every principle of Unitarianism, lift above us such a banner if we will—such a noble, such a conquering banner; so can our local conferences; so can our churches. And we should all be the freer for it—the freer to work out our proper destiny. And how it would clarify our own view of what our destiny is! And what a new vision it would give to the world of what our destiny—marching and fighting under the banner of such a matchless faith—must be!

And now I leave this matter with you, brethren. I am simply trying to plan with you all for the common good. But I believe that some such clear, outspoken, brave stand-taking as I have urged, on the platform of what most, or all of us, have really at heart, but have been for some time past so strangely reluctant to say out in any commanding way to the world, is what we next need, and deeply need. Until we take such a stand we should not be surprised if many regard us as faced nowhere, and as having only a secondary interest in religion; nor should we wonder if organization among us is little more than an empty name; nor if our work lacks cohesion, and tends to fall to pieces nearly as soon as accomplished; nor if we seem to be forever pressing forward and arriving at no goal. Such a stand would give our whole work and movement definiteness, organic unity, significance. We should then understand ourselves, and the communities around would understand us. We should feel we had a real and noble mission; one worth laboring for, and sacrificing for. Furthermore, such a stand would give us the strength of a felt historic connection with the Christian past. It would put us in line, too, with the great Christian host, which, spite of its theological divergencies from us at important points, is yet marching, toiling, fighting by our side to-day. Such a stand would make our Western Unitarianism one with that Unitarianism for which the American Unitarian Association stands, one with that for which the National Unitarian Conference stands, one with that for which the National Association of Great Britain stands—one indeed with the Unitarianism of the world. It would also make Western Unitarianism one, once more, with the Unitarianism of its own past; for you all understand that for twenty-eight out of the thirty-two years this Conference has been in existence it stood distinctly on the platform I urge—a platform of clear, Christian theism. Such a broad, firm platform restored would give us once more a basis for unity and harmony among ourselves such as we had before it was disturbed—and harmony, too, with the whole Unitarian body everywhere. And, finally, and very important to be considered, it would give confidence and strength in all our missionary and advance work. Those called upon to contribute money for missionary and church extension purposes would then feel that they were asked to give for something which had foundations and would endure. For further consideration of this subject I refer you all to a pamphlet which I have recently published, and which you will find copies of on the table in the vestibule of the church.

You have here, then, brethren of the Conference, my second annual report of the work which, during the year just closing, I have been privileged to do for the cause we are all in common trying to serve, together with a rapid glance over the field at the general outcome of the work of all our band of toilers, and some suggestions which seem to me important in view of the future. In these suggestions I have embodied some of the most careful results of my experience, observation, reflection. As the various meetings of this anniversary which calls us together go on, you, too,

will present in one form and another your best thought and wisdom. Let us hope and earnestly pray that out of it all may come the wisest planning and the noblest incentive to effort for the year, and for the many, many years of service of God and truth and humanity, which we trust are before us. All of which is most respectfully submitted.

### THIRTEENTH ANNUAL REPORT OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Before printing a new list of questions for gathering and reporting information of our western schools, it was thought a suitable time to vary the annual report this year and let it have a somewhat different bearing from that of the usual one, dealing less with statistics and reaching toward the general character of the work in each school, returning another year if desirable, with renewed interest, to statistical detail. The change was made partly in the hope of fuller number of returns, but the result has been about the same as before. The following list of questions, fewer than usual, was sent to fifty-two schools:

1. Is your Sunday-school larger or smaller than a year ago? Why?
2. What are your yearly expenses and how defrayed?
3. Which part of your school hour do you find the more valuable—the lesson or the worship?
4. What service or song book are you using?
5. Do you have rules of order, punctuality and discipline and keep them?
6. Are the teachers' meetings of real interest?
7. Is your library a necessary evil or a real help?
8. What helpful outside work does your school do?
9. Is the acquaintance between teacher and scholar an affair of Sunday class work only, or does it continue during the week?
10. Is your school so much a unit that individual differences give way to the wish of the majority?
11. In what way do the parents *show* their interest in the school? And in the class lessons? (Please answer this carefully.)
12. How closely does the minister connect himself with the school?
13. Mention any features of special satisfaction in your work, such as may help others; also any special difficulties for which you want help.
14. Do you recognize that the Western Unitarian Sunday School Society has been of any help to your school?

Twenty-three have made returns. Two have reported by letter in preference to filling blanks, and two of the question sheets were accompanied by letters giving further interesting detail. No printed averages are presented this year, it seeming only a species of dishonesty to compute on the returns of a small part and show figures which should represent the whole. It cannot but have a misleading tendency even though explained. Ignoring figures, therefore, for the most part, the questions bring us the following survey of the schools named: Alton, Algona, Cleveland, Chicago: Third church, All Souls church, Davenport, Denver, Genesee, Geneva, Hobart, Jackson, Keokuk, LaPorte, Louisville, Midland, Quincy, Madison, Meadville, Milwaukee, San Diego, Shelbyville, St. Louis: Church of Messiah, and Church of the Unity, Sioux City.

Taking the

#### QUESTIONS AND ANSWERS

in the order which may be seen on the slips distributed, we find:

1. Twelve out of the twenty-three schools are larger than at any other time, five about the same, three smaller, and one indefinite in reply. Those which are smaller give as reasons, sickness among pupils, church run down without a pastor, and in a large school, changing hour of meeting to 12 M. Those which are larger attribute their increase to the following causes: Missionary work, more interest from older members, formation of adult classes, new superintendent and renewed interest among the teachers, better co-operation from parents, earnest work done and increasing interest, church more in public favor, and in many cases the natural growth of population.

2. Yearly expenses vary from "about" \$20 to "about" \$200, according to size and location of schools. In five



instances a definite figure is given, even to the odd cent, dismissing the indefinite "about" and carrying the comforting assurance that accurate account keeping is a part of the religious order there. In nearly every case these expenses are defrayed by the school collections each week, very generally with some help from the church in Festival Sunday contributions. Six are self-supporting, depending only upon the regular collection.

3. In answer to this question, fifteen consider the influence of worship and instruction so blended that it would be impossible to separate and compare. Of these, three declare energetically that such a question is unanswerable, and the spirit brought out by that same question has just the ring to it which is wanted upon this subject. Five answer decidedly, "the lessons." One, while considering both of interest, thinks the lesson the more profitable, and another, carefully weighing, says, "Each has its own special value which differs from the other, but if either must be given up let it be the lesson."

4. Fifteen schools use "Unity Services and Songs", most of these with the old friend, "Sunny Side", additional. Two use Spaulding's "Hymnal" and two "The Way of Life".

5. It has been said by some who work most earnestly in Sunday-schools, that while punctual, regular attendance and orderly attention were exacted in day-schools, the too frequent disregard of these in Sunday-schools contributed a positively demoralizing element to the work. Hence question five. Fourteen have no actual rules, but consider that orderly results are obtained in a better way, in the words of one, by "Gospel rather than law". A few would like to do better. Five give direct "Yes"; of which number, one believes so thoroughly in enforcing Sunday-school discipline that it takes three exclamation points to express the emphasis.

6. Half of the schools have regular teachers' meetings and consider them of so much interest as to be indispensable. Of the other half, two have occasional ones and others would like to, but find it impracticable.

7. We have a more definite opinion this year with regard to the library than ever before. Fifteen consider it unhesitatingly a real help, "giving a good class of reading to many who would otherwise depend upon a lower class".

8. Outside help is given from ten schools, in charitable work of different kinds; Flower mission, Christmas box sent to colored school in Georgia, and the payment of tuition for one girl in the school, and sewing societies; one money contribution of \$4.15 to All Souls Building Fund. Another to the Furnishing Fund of same church by its own Sunday-school of \$20, and of \$5 to the Western Unitarian Sunday School Society. One says, "All work is inside work in our school, whether studying the higher life or putting it in practice."

9. It is very noticeable in day-schools that children learn more readily under a teacher with whom they have friendly acquaintance outside of school hours, than they do from a stranger, or one who has only school relations with them, and it is one of the disadvantages under which Sunday-school work is done, that there is so often little or no social relation between teacher and scholar from Sunday to Sunday. The schools reporting to-day being largely those of smaller towns, we have a percentage of one-half with whom this acquaintance continues during the week. One of the city schools has an unusually good word in this way. In nearly every instance it is the schools which have grown larger and whose reports show the more vigorous activity.

10. The harmony of management which prevails is a matter for congratulation, there being in only three instances any expression of difficulties. A good, wholesome tone comes in two answers: "Things are generally settled by pretty vigorous argument. There is no boss." "We have had but one 'strike' during the year. In this instance a little reasoning together led to the harmonious

conviction that the officers of the corporation were the proper persons to conduct the business."

11. It was especially asked that question number eleven should receive careful answer, and it has been faithfully observed in nearly every case. The fact that the children are sent with reasonable regularity is considered, apparently, the most durable expression of interest. Where special services are held the attendance of parents is a favorable manifestation. One says, "The parents show their interest by sending their children and staying away themselves." In one school special care is taken by the parents in preparing their children for confirmation, and in eight, attention is given at home to the preparation of lessons. We realize a moderate improvement from the above upon this question. From the school already mentioned where vigorous argument prevails, there came signs that one had taken place upon this matter. Two opinions were given: one, that the attendance of the children was proof of parental interest; the other, that parents did, in many cases, "speak slightly of the Sunday-school, and in consequence the children took it less seriously than they did day-school". With another the lack of parental interest was one of its most serious difficulties. "They expect others to do the work and end their responsibility", to quote exactly. Is it not this throwing off of individual responsibility which everywhere works serious religious trouble?

There is a tendency to speak slightly of that which we allow to do our rightful work for us. The Sunday-school is needed as a help to the home, the home as a help to the school, but schools should never be used as chattels upon which we expect to cast off burdens we should loyally share. Sunday-schools should not allow themselves to be made such chattels. The best scholar in day school is one whose studies are matters of interest at home, and the best morality that can be taught at Sunday-school will fall with little effect upon the child if not supplementary to that which is respected in the home between Sundays.

12. The minister's connection with the school is universally a close one, he being generally its superintendent and teacher of an adult class.

13. All but five have some real satisfaction to name, and these five express neither difficulties nor satisfactions. Further mention of this will be made later.

14. Perhaps the good taste of this fourteenth query is just a little questionable, but the answers in many cases have been most cordial, and in only four has no appreciable benefit been found from such help as the society could give. To make a

#### BRIEF SUMMARY

of the condition of these schools and the character of work done in them, we find:

*First.* Most of them are larger than a year ago, and this, with half of them, is believed to be the direct result of increasing earnestness. With others the growth of the society, which may be in part attributed to the same cause, is the probable reason.

*Second.* The sum raised is \$882.63, averaging \$38.37 each for the twenty-three.

*Third.* Lesson and worship are closely blended in the influence of most of the schools.

*Fourth.* The book of UNITY SERVICES AND SONGS is steadily growing into use and favor.

*Fifth.* Order and punctuality are considered indispensable for good Sunday-school work. That it is the conscious effort to maintain such, but to do so, as far as possible by the aid of Gospel rather than law.

*Sixth.* Teachers' meetings undergo their usual struggle for existence, but are gradually gaining ground.

*Seventh.* The library is believed to be a real help and not a necessary evil.

*Eighth.* Substantial charitable work is rendered through half the schools, and the ones that feel too weak now to do



this do not forget that it will be better for them when they can make ever so little a start in that direction.

*Ninth.* So far as possible teachers try to keep the relation alive from Sunday to Sunday between themselves and their scholars, realizing the value of it, but finding it only half practicable.

*Tenth.* Unanimity of government prevails, but not the over-harmonious kind which dares not meet disagreement frankly that wholesome results may ensue.

*Eleventh.* The lack of parental co-operation is still a serious obstacle to thorough work.

*Twelfth.* The minister is doing his part by the Sunday-school much more faithfully than the parents; and last, that the bond between the society and its schools is beginning to tighten.

There was no inquiry in this list to bring out information as to what lessons had been most in use. The sales, as found upon the account books, show that there is still a good demand for the Unity Lessons, especially Nos. 1, 2, and 3, *Corner Stones of Character, Home Life and School Life*, No. 4, *Growth of the Hebrew Religion*, and the four series of *The Childhood of Jesus*. Of the Boston text-books, *The Citizen and The Neighbor*, the new quarterly lesson course, *Teachings of Jesus*, and Hall's *First Lessons on the Bible* had the largest sale in the order named.

In connection with the thirteenth question the

#### SOURCES OF SATISFACTION

given are as follows: In two instances special care has been taken in the musical training, using "Services and Songs" with particularly good results. Gratification is expressed that the children are singing good, wholesome music with interest and heartiness. This may carry some encouragement to those who have not yet used the book long enough to overcome its first difficulties. The fact that books are put into the homes of children who have little else to depend upon in this line is considered real missionary work, and much thought and attention are given to that department. A means of promoting interest has been with one school a course of five Sunday evening concerts, consisting of songs and recitations by the children and vocal and instrumental music by those volunteering help. Often, talks from friends of the school have been added. Nearly all the sources of satisfaction are those whose results *pass on through* the schools into the surrounding community—the best possible development for the schools themselves. These features are not so much suggestions as to new schemes for enlivening interest as they are deepening reminders of how much good may be made of the features already under way if thorough, hearty work be put into them. This library work is a real power in the hands of every school that is awake to it. So is the music. So are the teachers' meetings, which the reports of five schools show to be of a genuinely appreciable influence. It should not be the question in Sunday-school work how much Bible history heads can be made to hold, but how much moral, ethical, religious influence can be drawn out of these histories, to be assimilated and passed through the hearts and heads that are living and acting to-day for worthy outcome. The only way to be alive and growing spiritually is to make ourselves thoroughfares for the passing to and from, in and out, of the living interests of our surroundings. If we make our school a mere dumping ground for time, energy, study which stops there, we have found but half its value—the poorest half at that. This probably explains why medium-sized schools are generally better able to see satisfactory results from their work than are either the larger or the smaller ones; their working powers are better averaged; also, why helpful work done by the schools outside of themselves proves so invigorating. Large schools in cities are less able to keep the balance between work to be done and workers to do it, these workers having so many other directions in which to put their time and energies. Money is often made to do much that nothing but faithful painstaking can supply. Yet here are the richest fields of labor. Sunday-

school work is *real* work that will have our best selves, if at all, or leave demoralization behind it. One says, "Our teachers show more power of developing the lessons and calling out, rather than storing in, the thoughts embodied in the lesson." Teachers of the liberal denominations especially are growing in this direction. We want to thank the few who have written letters in answer to the questions, or as an extra sheet accompanying them. We learn from one of these something of what an amount of courage and hard work there must be to enable a Unitarian Sunday-school to take root and grow in a community where the only visible outspoken religious influence has been in the hands of the less liberal denominations. A Sunday-school consisting of one class whose teacher and superintendent is also the pastor of the society might not be regarded in the light of a success; the one who wrote about it did not so regard it, nor expect us to. She wrote nevertheless. But this is just the kind of work that real religious interest makes, whether it is Unitarianism or any other ism. It takes hearts that are brave and sound to be true to it, and one of these days Algona will be strong with other Iowa towns where our interests are growing.

Last year we had a letter filled with accounts of active work in the Louisville Sunday-school. For some reason it did not receive as full mention as was due to it in the regular report. This year another is received, together with the answered list of questions. They usually have a Christmas fair, but this year it was a festival, to meet the church debt. They have a society called "Helping Hands". The girls sew and the boys help make scrap-picture-books for sick children in hospitals. There are sixty-four members, with an average attendance of more than half, and never so good work has been done as this year. The garments made are sent to the flower mission for distribution; but the chief object is not so much the charity of giving away the garments as of teaching the children to do good work. The school has also given \$10 to a day nursery and a training school for nurses; also, a series of *musicales* has been carried on, using the talent of the church and school combined, under the charge of the school treasurer and musical director, in which the young people were much interested. Socials have also helped to unite and increase the working power of the school. Madison, whose school has been suspended for two years, has not been asleep to its best interests in the interval. Some foundation work for the coming school in the new church, when obtained, has been carried on by the pastor part of the time, in the shape of a class of university students, numbering forty to fifty members, in the study of ethnic religions. When this was discontinued its place was taken partly by systematic missionary work, partly by other classes, and by the associated work of the University Channing Club organized among the students. This was for the older members, the place having the peculiar conditions contingent upon a university town. The rest of the plan of work consists of four features:

1. A musical service for all the children, conducted by a leader, and using "Services and Songs".

2. In place of class work they aim to have home work so far as possible, under the direction and with the co-operation of the school. This plan is, so far, very new and experimental. It provides for grouping by age or neighborhood. A few families are at work, and there are two flourishing groups of the older children and young people, which meet in the church parlors at hours to suit teachers.

3. In order to make this succeed the plan contemplates having regular meetings, perhaps once a month, of its parents and teachers.

4. It is designed to engraft upon the plan features of practical helpfulness, but these have yet to be worked out.

The above is given in the words of our correspondent. Here is valuable suggestive material. To adapt local work to the conditions of its surroundings demands much penetration, faith and hard work.



In closing that part of this report which relates to the schools, we come now to the

#### QUESTIONS AND DIFFICULTIES.

Of these we have what are more or less familiar to all. It is difficult to have the lessons studied as faithfully as those of the day school; to keep older children from leaving the school; to secure the interest of parents; to obtain earnest teachers; to get suitable text-books and more interest on the part of the boys; to create a realizing sense of worship in the service, and to provide good musical training.

Inquiry is made as to the usefulness of short and frequent talks to the school, and the character most calculated to instruct and interest.

Question: Is it a good custom to offer cards as premiums to pupils for bringing new pupils into the school? Will it increase and hold our numbers?

#### THE UNION LESSON COURSE

for the four Sunday-schools of Chicago has been continued again, by meetings each Monday noon from 12 to 1 o'clock, at the headquarters, with an increase of attendance over last year. Literary studies upon the poetry and prophecy of the Old Testament have been the work of the course. Printed slips containing from three to six suggestive questions with references, some adapted to the older and some to the younger scholars, have, as before, outlined the lessons. The advantages of union work, while growing in evidence to so many of its believers, still fail of recognition by many others. The courses thus far prepared have naturally much of the experimental stamp upon them. They seek not to neglect the needed gradations of study for younger and older pupils, and include questions bearing upon the ethical essence of the Bible matter treated, upon the historical information therein, and this winter upon the literary estimate, also, of the writings. It was projected last summer to send out circulars in advance, respecting the winter's course, to all the ministers east and west, offering to supply the question slips at fifty cents a hundred, to any wishing to join. Samples were requested by many and sent. One school joined. That one was in the east and continued but half through the winter. A course of study by a private individual, for which lesson slips were requested, was carried on in an Illinois town. An International Unitarian Lesson Course is a very feeble infant as yet! But it is unmistakably born, and if it can only gather itself up enough to cry out, it will live and grow, though for quite a while it will indeed have "no language but a cry". The believers hold the system, with all its faults of undeveloped possibilities, to be an effort in the right direction. Graded work is always needed, and under the leadership of a union system, the combination is capable of strong results. Each line of study is helped by the others, if there is the use by all the school of the same lesson. Union dropped out or minimized, less growth ensues because of the narrower line of mutual suggestion necessitated, and the reduced need of co-operative study on the part of the teachers. As the union system more nearly reaches the standard of leadership work which it aims to offer, better results must inevitably follow.

#### THE BUSINESS

of the Society has been carried on as heretofore, jointly with the interests of the Western Unitarian Conference, and the Women's Western Unitarian Conference, the Sunday School Society having charge of such housekeeping arrangements as work and hospitality at headquarters demanded. The relation with the Colegrove Book Company was discontinued Jan. 1, the company selling out its interests to S. A. Maxwell & Co. The headquarters now consist of three rooms, light, airy, quiet and clean, on the sixth floor of the Commercial National Bank building, 175 Dearborn street. Two rooms really hold the distinct work of these Societies, as the third is occupied by Charles H. Kerr & Co., who carry on a publishing business, which includes UNITY, with certain books and pamphlets of Unitarian interest. The

expenses of carrying on the rooms, including clerk and errand boy, have been \$655.47, which has been met by the three Societies—Conference, \$306.01; Women's Conference, \$68, and the balance, \$281.46, by the Sunday School Society. Here are held the Directors' meetings for each Society, Committee meetings and those of the Union Lessons. The Society has held twelve regular Board meetings and two or three special informal ones. Upon no occasion has there failed to be a quorum, and in but two has there been only a quorum; the records showing two-thirds of the meetings to have lacked but one or two of the full Chicago number.

#### PUBLICATIONS

have been few again, as they were last year. Our wealthier sister in Boston is still active in this line of work, and we are glad to be less needed. The three sermons upon "Worship", given at the St. Louis Conference a year ago, and voted to be put into pamphlet form, were published at the expense of \$39.75, by the Society. Early in the year a short drama, "Behold! the Fowls of the Air," for six children, suitable to be enacted in connection with Sunday-schools, was published. That it might be ascertained how much such a publication was in demand, circulars were sent out in advance, and enough orders were received to more than meet the expense of issuing it. Christmas and New Year's cards were brought out for the holidays, and the receipts for sales exceeded the expense by a few dollars. Fortunately it is not expected from Unitarian publications that there shall be much profit in the shape of hard cash. If further evidence of this is desirable we have it in the efforts made to provide opportunity for examining these publications at State Conferences during the year, in Iowa, Illinois, Michigan, Missouri and Wisconsin; the latter twice. We have sent to each of these our sample line, also providing a few for sale. Previous arrangements have been made generally by correspondence, for some one to have charge of these at each place, rendering returns in money and unsold goods. How much profit of the practical kind has been gained by the denomination at large we have no means of knowing, but the figures of the account with State Conferences show a net loss of \$13.67, including charges for express, drayage, etc. Trade has required two new editions, 500 each, of *Services and Songs*, one of *Unity Lessons No. 1*, *Corner-stones of Character*, and one, also, of 500 packages of Cards D, upon *Home Life*, for primary classes, the latter costing \$90.95. The occasional call for sets of *The Childhood of Jesus*, in bound form, have required two dozen to be put into covers. We have been able to keep a small stock of the English text-books on hand to supply a moderate demand. It was voted to print Easter cards; but the Boston society issuing new ones, it was thought best not to carry out the intention. Mr. Jones having some printed for private use, a few other societies were at the last moment supplied with them by request.

#### FINANCIALLY,

the society does not, at first glance, show as satisfactory a condition as heretofore, in the fact that its debts are not cancelled by its receipts and dues. It is with great regret that we must come before this annual meeting, for the first time in several years, in this condition. The treasurer's report found printed shows that there has been received from sales \$1,251.95; as last year's like receipts were \$768.12, we find an increase of business amounting to \$483.83. The item under disbursements shows the sum paid out for merchandise to be \$853.51, a small part of which is for printing our own publications. The business has been largely, therefore, that of transferring from other publishers to our customers. The principal reason for the figures shown lies in the fact that at the time of leaving the convenient proximity to "The Colegrove Book Co." we assumed the additional business of handling such books as the Unitarian interests called for. The society purchased at that time books amounting to nearly a hundred dollars, and took into its charge others which had



been held on sale by the company from the American Unitarian Association and George H. Ellis. As nearly all the business interests pertaining to the headquarters are carried on by the Sunday School Society, it seemed best that this should be done by them, even though it must be begun under the limitations that lack of capital necessitate. Books ordered which this stock did not cover have been bought, and the sum paid out to supply this demand since Jan. 1 has been \$107.44, besides the first bill at the outset above mentioned. The amount received from the same department has been \$152.89, averaging \$38.22 receipts per month. To give an approximate estimation as to profit of handling, we receive 30, 33 $\frac{1}{2}$ , and in some cases 40, per cent. discount on those bought. We give on such 20 per cent. off to our customers. This 10 or 20 per cent. margin hardly more than covers cost of expressage, wrapping and service. Again, the profit of this business is in the benefit to Unitarian work rather than in cash income. The first outlays required to begin this trade are not met. A small part of the amount named as accounts payable can never be realized in any shape; a part must be taken out in merchandise, and we find the amount which must be named as necessary to cover our indebtedness and enable us to begin with a clean slate, is \$173. Upon finding this to be so, at our last directors' meeting, effort was promptly made to meet a part of this from the Chicago churches, previous to coming before the annual meeting. The Third Church immediately voted \$20 from its Sunday-school treasury. All Souls Church having already made its yearly contribution of \$20, was not re-solicited. Unity Church proposes through its pastor to buy books of the society amounting to \$20, instead of contributing. The Church of the Messiah has not yet voted upon the question. Since coming to the Conference we have been gladdened by receiving from the Sunday-school of the Church of the Unity in St. Louis the sum of \$15, and from the Messiah of the same city, a life membership and the \$10 to pay for it. Here, then, are \$45 toward meeting this \$173, except that we do not like to trespass upon either the life or annual memberships of the new year to help cancel the debts of the old. So much for outgo.

For income the receipts have been smaller this year as compared with last; from life memberships exactly the same, \$20, that being the least received in any of the recent years. From annual memberships, \$6 less. From donations \$50 less than the amount received last year, aside from the \$310 for plates of Unity festivals. Twenty of these dollars donated this year were from a member of the family, being receipts on the sale of Unity leaflet stock given by the Unity Publishing Committee to the Sunday School Society. From Western Conference \$100 less than last year, the board of directors finding it impracticable to pay the usual \$400 toward the expenses of house-keeping at the headquarters.

#### FUTURE NEEDS.

A few of the plans toward which we were reaching at the close of last year have been realized, to some extent, in this year's work. We are looking forward to a better continuance of what is begun. We still need a new edition of class cards "C" to accompany the series of lessons called "Corner Stones of Character" which has a standard demand. This series and that of "D" being exceptionally good, should be kept up. The scrap-book stories for primary class use are still waiting our possibilities, as also the realization of other publications, requests for which are received from time to time, especially for a simple dramatic exercise suitable for the Christmas holidays. To many schools all the help that the Sunday-school society can render consists in supplying material for lesson, service and music. It stands so far almost wholly in a business relation to its schools, and as such is very likely considered by many of them as working simply for its own profit. But to do even a small business in a thorough, painstaking manner, so that it shall be adapted to the wants of the

customer, demands capital of *some* kind. It is surely not money that forms the most important capital of the Sunday-school society; if it were, the relation expected between it and its schools might more justly be merely that of business requirements. But when week after week, days-full of rapid desk work consists of the little ten or fifteen cent items netting a few cents profit each which make up the orders, all necessitating the same careful book-keeping and business treatment, bills, charges, letters, etc., that a profit of fifty or a hundred dollars might, it is safe to conclude that there must also be capital of a different kind from money behind these transactions. This capital of good will, friendly help and interest in the work is waiting always at headquarters, ready to be used, so far as practicable, for all who seek it, and it is in this capacity, no less than in that of careful business relations, that the society hopes to stand to its patrons.

ELLEN T. LEONARD, *Secretary.*

### THE FIFTH ANNUAL REPORT OF THE SECRETARY OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

*Read at Cincinnati, May 12th, 1886.*

It was voted by the executive committee that the secretary's report this year should consist of a collection of state reports prepared by the state directors, and a report of the central office work prepared by the conference secretary,—the whole to be read in thirty minutes. The Post-office Mission Committee had previously decided to print the report of the work in the field, that each secretary might have an opportunity to compare her work with that of her co-laborers. Therefore, the directors' reports cover only the study class department, the money-raising, and other usual church interests.

In order to give a general idea of the Post-office Mission work the totals are here presented. The 27 committees report 2,200 letters and postals written, and 1,486 received. They have distributed 35,567 sermons and newspapers and reached 1,814 persons at a cost of \$473.89, about 25 cents for each person. These totals show, as compared with last year, that with one-fifth more letters written and one-fourth more material sent we have reached 2 $\frac{1}{2}$  times as many people at a cost of 2 $\frac{1}{4}$  times as much money. We think this shows quite a commendable economy when we remember our youth and inexperience. We also find that each secretary has preached to an average parish of 70 people.

*Ohio* has three societies. Marietta reports a Ladies' Social Circle of about one hundred members, meeting fortnightly, with an average attendance of half that number. They have raised \$119 by entertainments, and with last year's reserve have spent \$200 for church interests. They have also conducted a successful sewing school for the poor. Cincinnati has a Ladies' Benevolent Society, meeting weekly during the winter, with an attendance of twelve, to sew for charitable interests. It has raised \$500; of this, \$400 was devoted to music and repairs in the church, the rest to the day-nursery and other charities. Their class for religious study meets monthly and alternates Clarke's Manual with essays by its members, and discussions upon them. They send a delegate and an annual membership to our treasury. Cleveland has one Ladies' Society that attends to all the social and charitable work of the church and is interested in the city charities. They have raised \$650, of which they have paid \$200 to the church trustees. They have sent \$30 to our treasury. The ladies live so far from the church that they have made no arrangement for a religious study class.

*Wisconsin.*—Milwaukee has a Ladies' Benevolent Society that meets weekly to sew for the poor. They have raised about \$30 for the necessary materials. Madison has



a Woman's Unitarian Society meeting weekly for general business and study of the Bible. They have raised nearly \$100 for music. With their new church home they expect to do more another year. Cooksville, with no pastor, has an active Post-office Mission Committee, and reports \$36 raised for church expenses. Baraboo has a weekly meeting of its ladies' society, with 25 members. They have raised \$261 and repaired the church. The Ladies' Benevolent Society of Arcadia, through sociables and various entertainments, has raised \$200, about half of which has been applied to the pastor's salary, and the remainder used for other church expenses. Their pressing question now is how to raise funds to buy or build a home for their pastor. Janesville has a Ladies' Society of 34 members, meeting fortnightly. By sale of articles made, by suppers and fees, they have realized \$100 to be used as occasion requires.

*Indiana* has two churches. LaPorte has a Ladies' Society of about 20 members, meeting monthly, for charitable and church work. It has raised about \$20 towards musical expenses. The class for religious study is using Matthew Arnold's and John Fiske's works. They have sent a delegate membership to our treasury. In Hobart we have a brave little society without a minister, but with a nice little church managed by a layman. The Ladies' Aid Society numbers 20 and meets weekly with about half that number on an average. They have raised \$65 to help defray the expenses of the church, and have seven annual members of our conference.

*Michigan* has 8 churches that report. The Jackson Ladies' Society has raised \$732 during the year, part of which is used to help defray current expenses; but \$375 raised in December and April by a fair and a supper, will go towards building a much-needed Sunday-school room. Ann Arbor has no distinctively feminine society. There is a large Bible class for religious study. The Grand Haven Ladies' Bee has raised \$111 towards defraying current expenses by suppers and a fair. The Grand Rapids Women's Auxiliary meets fortnightly for sociability, study and dissemination of our literature, and benevolent work. One hour is devoted to reading,—this year, the Lives of Jesus, using Chadwick's "Man Jesus" as a basis, and other works for reference. They have raised \$32 already, and have pledged \$50 for current expenses. Midland, in this the first year of its existence, has a strong Ladies' Society of 20 members, averaging half that number in attendance, who have raised \$175 on music and the pastor's salary. No class for religious study as yet. Kalamazoo is polite enough to reply to our letters, though only to say that they are biding their time to start again, and have nothing to report this year. Muskegon has a faithful band, with neither church nor pastor, doing brave work, as will be seen in our Post-office Mission report. Sunday evening the Unity Club meets for lay preaching and discussions. Leslie has nothing to report, but is polite enough to reply. Detroit, East Saginaw and Big Rapids have no story to tell.

Miss J. E. McCaine reports that *Minnesota* has three societies. The Scandinavian Society at Minneapolis have raised money for a piano, and regret that poverty compels them to confine their interests to their own society. Mr. Simmons's church reports two societies. The Ladies' Circle numbers thirteen members, meets fortnightly, and has raised in the past year \$213, of which \$194 has been used toward defraying current expenses of the church. Members of this society and others in the church assisted in getting up a Christmas dinner for 500 of the children of the city mission. The B. H. Society (composed of the young ladies of the church) holds meetings once a week. It raised last year \$187.50, and contributed \$145 toward expenses of the church. Both societies are now at work raising money for the furnishing of their new church. This church has sent five annual memberships to the W.

W. U. C. Unity Church, St Paul, reports a Ladies' Benevolent Society actively engaged with the auxiliary branch of the City Relief Society in giving employment to needy women. A branch of this Benevolent Society is the Church Cupboard by which supplies of delicacies, medicine and clothing are distributed among the sick and needy. At a December Christmas sale the ladies cleared \$379.49; \$110 of this paid the church apportionment to the Western Unitarian Conference, and \$10 was sent the Western Unitarian Sunday School Society, the rest is reserved for future needs. This society is represented on the board of managers of the following city charities: The Flower Mission, Home for the Friendless, Protestant Orphan Asylum, Relief Society, Anti-Cruelty Society and the Mitford house. They report one life member of W. W. U. C., and sixteen annual members.

*Dakota* has two missionary stations properly speaking, Aberdeen and Sioux Falls, from which Rev. A. A. Roberts and Mrs. E. T. Wilkes reach out a helping hand to many in need of spiritual food.

*Nebraska* has two societies. Omaha reports a class studying the religions before Christianity under Mr. Cope-land's leadership, and a literary society well attended. Beatrice has a Ladies' League of sixteen members, meeting weekly to work for the church, and a Friendly Club of forty-eight that meet for literary purposes.

*Colorado* has two societies which report. Denver has an auxiliary society of 23 members, meeting for social life and to raise money for the church. Greeley has an incorporated society, the Ladies' Unity Circle, averaging 35 in attendance, and meeting fortnightly for financial, charitable and social purposes. They have raised about \$325 this winter by fees and entertainments, and used it towards the expenses of the society. They have a small class for religious study.

Our pioneer post is Tacoma, *Washington Territory*. They report a Thursday class for both sides of the house, old and young, who are greatly enjoying the study of the New Testament under their pastor, Mr. Greer. The Ladies' Friendly Society meets every other Wednesday for sociability, and to help about the church. They have now \$50 in the bank. They have sent five annual memberships to our treasury.

There is some mistake about *Kansas* and we have only this from Topeka. She has an Industrial Union, meeting weekly to sew, a social club meeting fortnightly, serving slight refreshments and charging 10 cents admission; also, a Unity Club for entertainments. They have raised \$300 for furnishing the church. The class for religious study meets during the Sunday-school hour, and is led by Mr. Powell. Both gentlemen and ladies belong, and they are using Allen's "Liberal Movement". We refer you to our Post Office Mission report for part of the Kansas story.

Mrs. J. C. Learned reports that *Missouri* has four churches: All Souls Church, Kansas City, has a Woman's Aid Society numbering 27, meeting fortnightly, with an average attendance of 15, for the purpose of promoting friendly acquaintance and raising money. By entertainments and needle work this society has raised since last April \$365, which is still in the treasury, presumably waiting to be spent for the new church building when this comes. A few persons are personally interested in distributing liberal literature, but there are no life members and only one annual member of the W. W. U. C. in this society, and no class for religious study, and no Post Office Mission work is done; still the society is increasing rapidly in numbers.

The Unity Church of St. Louis has a Woman's Working Society which meets every week from October till May with an average attendance of 16. Object, to gain means



for helping on the work of the church, and to cultivate friendly acquaintance. One hour, often more, is devoted to reading aloud. In this way John Fiske's "Destiny of Man" has been read and talked over; occasionally the hour is spent in reading with reference to the "Religious Study Classes", and now they are hearing the "Life of Agassiz". They own the books thus read. Since last April the "Working Society" has raised by means of dues, and a sale in the church parlor, about \$400, and this money is in part appropriated for the distribution of liberal thought, in part is kept to help any need of the church. "Unity Club" has several branches—the Browning class meets on alternate Sunday evenings with an ethical class, while the Young People's Literary Circle on alternate Saturday evenings is studying Lowell with enthusiasm and profit. The women of this church are working to establish a day nursery which is much needed, and which they hope soon to open.

The Church of the Messiah in St. Louis has a "Channing Literary Circle" of young people, which meets to study Whittier, and they have also a class studying Heber Newton's "Right and Wrong Uses of the Bible". The ladies' "Sewing Society" meets weekly from November until March to sew for the inmates of the Mission Free School, and to make clothes for distribution among the poor. The money spent for materials for this work is raised by voluntary contribution.

At the Mission Free School every Saturday morning is held a sewing class for girls which numbers 200. It requires much labor to prepare the work for the children, and all the material that is made into garments by them is given by ladies in charge of the school. There is scarcely a large charity in the city that does not number among its working force one or two ladies from the Church of the Messiah, who give freely of their effort and money to philanthropic objects. The Religious Study Class consists of members from both churches. This year it has had an average attendance of thirty, and has taken the subject under the 3d Programme of Unity Leaflet No. 12, with abundant profit to those who have really entered into the study.

Iowa reports through two resident directors, Mrs. C. T. Cole and Miss E. M. Gould. The eight societies in the state reiterate the old fact that women are the life of the church. At Keokuk we find the women undismayed by the failure to receive a bequest long pending in the courts, by the incubus of a large church debt contracted by the trustees on the strength of this false hope, and by the fact that their pulpit has had only an occasional occupant during the year. They have maintained with zeal their Ladies' Monday Club, with 17 members and an average attendance of 12. Through monthly suppers served in the church parlors they have fostered the social life of the church and raised \$464.24 which has been devoted to church expenses and relief work. Their Sunday-school is active and interested, but they have no class for the study of religious literature, nor have they begun Post Office Mission work. They send \$5 to our treasury and two annual memberships.

At Davenport in addition to the excellent and stimulating work of its Post Office Mission committee its ladies' society has met fortnightly with an average attendance of 10. They have raised \$400 toward the minister's salary, have sent \$5 to our treasury, have one life member and one annual member, and report a class which meets for religious study.

Iowa City has a Ladies' Working Society, which is rightly named. It has a membership of 20 and an average attendance of eight. Every Saturday its members serve a dinner in the church parlors, from which they have cleared \$150 and appropriated it to church expenses. They have no Post Office Mission committee, but report a religious study class of 20.

Humboldt has a woman for its pastor—Rev. Marion

Murdock, a Post Office Mission committee, and an active Ladies' Unity Circle with 26 members, 11 usually attending. The interest in literary work constantly increases. \$150 has been raised by entertainments. \$100 was applied to the rapidly decreasing church debt. Several members have given Sunday evening lectures, and almost all engage in Sunday-school work and attend the teachers' meetings, which are in fact classes for the study of religion.

Des Moines has done excellent work in the Post Office Mission. Its ladies are too widely scattered for convenient week-day gatherings, but they are not idle. They have paid all the expenses for music, and have a class for religious study.

Algona, with another woman in the pulpit, reports its Ladies' Unity Circle meeting fortnightly with 14 members. It has raised \$125 towards the ministers salary. The young people meet with the minister, Miss Hultin, on Tuesday evenings to study "The Light of Asia", as introductory to the study of comparative religions.

At Creston the Ladies' Circle has shared the temporary paralysis of the society itself, but its president declares that it must not and shall not die. They have a nominal membership of 35, and last year raised \$185, and expended it in relief work.

At Sioux City, with Miss Safford in the pulpit and Miss Wakefield as superintendent of the Sunday-school, with a Post Office Mission started during this first year of church life, with a Unity Club full of zeal, they are in no danger of overlooking woman's influence in building up new churches. They have raised by lectures and other means \$795.

In addition to these societies we have in Iowa not only the well-known isolated workers, but many others who heartily co-operate in distributing our literature, in arranging for preaching in new places, and in helping forward our thought which does not show in reports, but which is nevertheless the foundation of our hopes for the future. Among the liberal women we have a goodly group of lay preachers and a large number of isolated lay workers who are doing with their might what their hands find to do toward disseminating the knowledge of our inspiring faith.

Mrs. Richardson, the director for Illinois, states that several societies having no pastors, yet show some signs of life. The "hectograph" letter was sent to every society, and with one exception replies were received, showing that Unitarian women now realize that a letter of inquiry needs a reply.

Galesburg identifies herself with the Women's Conference by one annual membership, and says, "While we do not crystallize about a name, or precipitate dollars, we still have a latent spark of Unitarianism."

Princeton reports a \$6 interest in the woman's work. Monmouth makes no response. Mattoon and Tremont are still struggling to keep the spark alive.

Shelbyville, Alton, Geneseo, Sheffield, Buda and Geneva report activities in Post Office Mission work. The Ladies' Aid Societies are all busy, and by fairs, sociables and entertainments are raising money for the church expenses. Geneva sends ten annual memberships, and the other societies each send \$5 to the Women's Conference.

Sheffield, although without a pastor, is full of interest, and holds services every Sunday, and the sermon selected is often read by some woman. They report a very interesting study class, and seem determined to "hold the fort" for the coming man, or perhaps, woman. Shelbyville reports a class numbering fifteen members studying denominational literature. Geneva has a Lowell class, and all these societies report excellent work in the Sunday-school.

Bloomington seems thoroughly at work. The money raised has been expended in repairing and beautifying the church, besides contributing \$7 to the Women's Conference. They have been studying Gannett's "Lessons



on Jesus", "Growth of the Hebrew Religion," and "The Advent of Christianity."

Quincy's interest, judged from the annual membership standpoint, is on the wane. They report a busy and prosperous year. Quincy is a town of clubs, and the Unitarian Church has a telling representation in three of these, and has a broader influence through these connections than by its church organization. The study classes are, "Friends in Council", two "Browning Clubs", Chautauqua clubs, Neighborhood study classes, and the Unity club, which is only social, and does no literary or financial work.

Rockford, calling itself an independent church, reports a prosperous "Unity Club" for mutual improvement and social life, with semi-monthly meetings, and a varied programme; also a study class of about twenty, interested in "Study of the Bibles", "The First Religions", and "The Creation". The Ladies' Aid Society devotes its energies and money to general benevolence and the charities of the city, and is in no way denominational. No membership reported.

It seems impossible with the replies to stereotyped questions, to do any justice to the varied activities of the four large churches of Chicago. Her armies of busy, earnest and enthusiastic workers, her clubs and study classes, her kindergartens and industrial schools, her headquarters and energetic secretaries, would make a full and interesting report. I would suggest, for the benefit of future directors, not residents of Chicago, that a special committee should prepare that report.

The oldest society, the Church of the Messiah, has a "Ladies Industrial Society" with a membership of about forty, with an average weekly attendance of about twenty. The \$345.21 which it has raised has been devoted to the Herford Kindergarten, Post Office Mission, Women's Conference, and sundries. They have six life memberships and thirty-one annual to the Women's Conference. The ladies of the church have many benevolent interests outside of the church, and belong to many literary clubs.

The Ladies' Aid Society of Unity Church has a membership of forty-eight. It held twenty-five meetings, with an average attendance of twenty. It has made 394 garments, distributed 1,215, also \$38, and an indefinite number of pound packages. The society gave, during the winter, two series of dancing parties, a sale of useful and fancy articles, etc., a Japanese wedding, the proceeds being devoted to church music, Sunday-school, Unity Church Industrial School, church repairs and working materials. The Society also works with The Organized Charity Association, the Woman's Christian Association, and the W. W. U. C. Unity Church also owns a large and well supported building for the Industrial School, where a kindergarten and nursery are in active operation, and gives all instructions in sewing and domestic duties. The Ladies' Aid raised \$1,127.12 and disbursed \$1,048.06 for the year.

The Third Unitarian Church has a large literary club at whose semi-monthly meetings political economy has been chiefly considered. A Juvenile Club sews for the County Hospital. A Longfellow Club meets with Mrs. Woolley fortnightly and has done good literary work. Their social tea parties are arranged alphabetically, so as to call upon every family. The ladies are active in all church work, and interested in various philanthropies and numerous literary clubs. There are thirty-three annual members of the W. W. U. Conference.

All Souls Church has a missionary section that has raised \$110, and has done much good work in the Post Office Mission and several city charities. The Unity Club has studied Browning, George Eliot and Fiske's "Destiny of man". \$201.75 has been raised by fees and entertainments. Your director regrets the meagre reports from this church.

The Women's Association of Chicago, composed of members from all the churches, has held monthly meetings that have been full of interest, and a power throughout the entire Conference.

The work at the central office this year since September has been wholesale almost entirely—furnishing material in large packages that is reported again in the committee reports. We have bought over 5,000 "Unity Mission" which we have given to all members of our conference doing P. O. M. work. We have sent over 3,000 A. U. A. tracts, though our friends are encouraged to order from Boston and save our handling them. We have paid for twenty-five each of the *Register* and *UNITY*, which are sent from their respective offices to our committees in the field. We have subscribed for a few of Savage's sermons, and arranged for distributing 500 each of Savage's and Chadwick's sermons that are generously given us by the societies which publish them, and are gladly welcomed by our secretaries over the whole Northwest. Besides this we have sent out 600 pounds of second-hand copies of the *Register*, *UNITY*, *Best Words*, *Unitarian*, *Every Other Sunday* and *Unitarian Review*.

We have published the able paper on Religious Study, read by Mrs. E. R. Sunderland at our last conference, and a leaflet of programmes for classes; also, a record book for use of P. O. M. Secretaries, and now have just completed a leaflet of suggestions of methods of work for their use.

These last two, the Record Book and Leaflet of Suggestions, have been prepared at great cost of time and *hard work*, an immense labor of love, by the chairman of our Post-office Mission Central Committee, A. M. Judy, of Davenport, to whom we are all much beholden in a debt whose value we shall feel more and more as time goes on. The same is true of W. C. Gannett, who has done much to strengthen our position and help in the work by his readiness to assist and by his clear judgment and keen insight into the needs of the future.

Another bit of publishing we have done is Mr. Gannett's "Blessed be Drudgery" (Short Tract No. 13). There was no money for it in the treasury of the publishing committee, but a word to a few appreciative souls brought almost by return mail \$56.50 in these proportions: Chicago, \$14; Cleveland, \$10; St. Paul, \$9; Milwaukee, \$7; St. Louis, \$4; Iowa, \$5.50; Illinois, \$4; other States, \$3.

With this we paid for electrotyping and an eight thousand edition, which added to 2,000 for the Publishing Society for sale, made an edition of 10,000. We have now but 700 of our 8,000 on our shelves. Your secretary has received 664 letters and written 1,032. She has visited three State conferences with sufficiently good results to show that it is an experiment that should be continued and even extended so that she should visit larger towns without waiting for a conference to be held there.

Friends, has our work this year been good enough for you to think we have a reason for being? Do you feel impressed to join us, to give us the light of your countenance and give yourselves the pleasure of aiding in all this work? If not, and if none of the work in the past year has moved you, we will see what we can do next year to induce you to lend a hand. We do not propose to stop urging you till every Unitarian woman in the Northwest has joined our conference and admitted that the whole work of the denomination has prospered better because of the *departments* of it that we have taken up and developed that would else have, of necessity, remained still in embryo. Mrs. Wilkinson, our treasurer pro tem., is ready to take charge of as many new memberships for us as there are ladies present wishing to join us, and the sooner you join the sooner we will cease urging you to join. Nothing more to do, do you say? We need twice as many *Registers*, *UNITYs* and *Best Words* as we have. We need twice as many "Unity Mission" tracts next year if we are to fill the demand, and we have a great need to subscribe for 500 copies of Savage's sermons that come to us at such a low figure, by wholesale, that it seems too good to be true. Who will give to some of these interests? Choose which you prefer, and your money shall surely go for that purpose. In conclusion, I must make one statement that I hope all will hear and remember.



This remark has been made to me by a lady from a neighboring city: "If we must have a central office, I suppose we must, in some way, raise money enough to pay for it." I wish to state here most emphatically that that is not what we ask you to give for. Chicago women pay all our part of the expenses of the central office, salaries and all, and their full quota for the missionary work beside, as you will see by consulting the treasurer's report. All the money we receive from the other cities and towns in our diocese goes to pay, at wholesale rates, for material to send into the field. But for Cleveland and Milwaukee, that give, receiving nothing again, and St. Louis, that this year gives out of all proportion to what she receives, I hardly know how the work *could* have gone on this year. We do not count Cincinnati this year. She has raised a larger sum than most of our cities, really, and needed it all for her own expenses of P. O. M. work, but we hope by another year to have more annual memberships for the general work. These remarks, please understand, are made to the *strangers* that are within the gates.

FRANCES LE BARON,  
Corresponding Secretary.

### PROGRAMMES FOR RELIGIOUS STUDY.

One year ago this Conference appointed a committee to prepare and publish programmes for religious study classes. That committee consisted of Mrs. J. C. Learned, of St. Louis, Mrs. Fayette Smith, of Cincinnati, Mrs. Udell, of Grand Rapids, Mich., and Mrs. C. H. Mixer, Mrs. E. E. Marean, and Mrs. W. C. Dow and myself, of Chicago, and we would acknowledge gratefully the valuable aid received from other friends. The work was the more difficult as much of the consultation was accomplished by correspondence during the summer months, so universally devoted to travel and recreation. However, in September we succeeded in publishing our report in the form of a pamphlet of sixteen pages.

It contains three distinct programmes, the first consisting of sixteen topics upon "*The Growth of the Hebrew Religion*", the second of nine topics upon "*Unitarianism in America*", the third of ten topics upon "*Unitarian Doctrines*". To each topic is appended a list of books giving information upon the subject. This list was made quite full, that it might be adapted to a diversity of libraries; and that we might be able to furnish the pamphlets to classes, if desired, an edition of 2,000 copies was published.

To show what had already been accomplished we included some programmes used by the St. Louis and the Chicago branch associations, and also one used in Cincinnati and in Humboldt, Iowa.

For a fuller expression of the thought of the committee we would refer to the first few pages of the pamphlet, and if any members of our Conference have not already carefully examined it we would urge them to do so, and to exert their influence to secure its adoption as a guide for individual reading and for class work. We trust it may be found among the means helping us to become a band of workers who shall be more, do more, and above all, hope more, for in hope lies, to a great extent, success and happiness.

MRS. E. A. WEST,  
Chairman of the Committee.

### TREASURER'S REPORT OF THE WESTERN UNITARIAN CONFERENCE FOR FINANCIAL YEAR OF 1885-6.

#### RECEIPTS.

From church contributions on last year's apportionments	\$ 160 00
From church contributions for present year	2,489 51
" Channing Club, Chicago	300 00
" Women's Western Conference	150 00
" Collection at St. Louis	2 00
" A friend	2 40
" Chas. H. Kerr & Co., for four months' rent	40 00
" Rev. J. T. Sunderland, for rent of desk room for <i>The Unitarian</i> , four months	16 67

From Annual Memberships	2 00
" Money borrowed from Rev. W. C. Gannett, June 25, 1885	500 00
From Money borrowed from Rev. W. C. Gannett, January 4, 1886	100 00
From Money contributed at Cincinnati Conference	154 16
	<u>\$3,916 74</u>

#### EXPENDITURES.

Paid Rev. J. T. Sunderland, salary as Secretary	\$1,500 00
" Annual Membership of W. U. C. in A. U. A.	10 00
Paid for publishing Conference reports for 1885	100 00
" Colegrove Book Co. for eight months' rent	466 71
" Commercial Safe Deposit Co. four months' rent	260 00
Paid Western Unitarian Sunday School Society balance on last year	164 30
Paid Western Unitarian Sunday School Society for present year	302 81
Paid expenses of Treasurer	5 50
" for printing, stationery and telegrams	39 81
" for moving and fitting up new headquarters	113 05
Paid janitor—four months	21 00
" Rev. J. T. Sunderland, for expenses in the field over and above receipts for preaching	205 80
Paid Rev. J. T. Sunderland for money expended by him for office expenses, postage, telegrams, stationery, etc., and interest	89 19
Paid Rev. J. T. Sunderland, on sundry bills	5 33
" Rev. W. C. Gannett, for money loaned June 25, 1885, with interest	530 84
Paid Rev. W. C. Gannett, for money loaned January 4, 1886, with interest	102 40
	<u>\$3,916 74</u>
Balance due Rev. J. T. Sunderland for money advanced by him	\$ 6 67

C. S. UDELL, Treasurer.

May 14, 1886.

### TREASURER'S REPORT OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

#### RECEIPTS.

Balance on hand April 28, 1885	\$ 40.58
Received on bills outstanding prior to April 28	283.75
Received from W. U. C.	300.00
" " W. W. U. C.	68.00
" " Annual Memberships	101.00
" " Life	20.00
" " Donations	110.00
" " Sale of Stoves and Shade, etc.	26.50
Received from sale of Mdse.	1,251.95
	<u>\$2,201.78</u>

#### DISBURSEMENTS.

Paid on bills outstanding prior to April 28, 1885	\$ 323.10
Clerk hire	416.00
Boy	158.00
Secretary and Treasurer	100.18
Room expenses: furniture repairs, washing, etc.	23.07
General expenses: expressage, stationery, printing, telegrams, refitting rooms, wrapping paper, twine, etc.	126.80
Insurance	7.50
Advertising in UNITY	30.00
Gas	25.65
Coal	11.00
Mdse. (stock bought and books printed)	853.51
Postage	69.14
Balance on hand	57.83
	<u>\$2,201.78</u>

#### Statement of Resources and Liabilities.

#### RESOURCES.

Cash on hand	\$ 57.83
Furniture, etc.	45.00
Mdse. on hand and Plates	1,102.15
Accounts receivable	103.30



## LIABILITIES.

Accounts payable.....	\$ 313.69
Present worth of W. U. S. S. Society..	994.59
	<hr/>
	\$1,308.28    \$1,308.28

CHICAGO, May 1, 1886.

M. LEONARD, *Treasurer*.

## TREASURER'S REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

MAY 10, 1885 TO MAY 12, 1886.

## RECEIPTS.

Cash on hand May 10, 1885.....	\$ 10 60
Received from Ladies of St. Louis after May 10, to meet deficit of 1884-5.....	40 00
Money received from Churches and "Aid" Societies:	
Algona, Iowa.....	5 00
Ann Arbor, Mich.....	5 00
Buda, Ill.....	5 00
Cincinnati, Ohio.....	5 00
Cleveland, Ohio.....	20 00
Cooksville, Wis.....	2 00
Detroit, Mich.....	5 00
Deadwood, Dakota.....	5 00
Des Moines, Iowa.....	5 00
Davenport.....	5 00
Denver, Colo.....	5 00
Janesville, Wis.....	5 00
Kansas City, Missouri.....	5 00
Keokuk, Iowa.....	5 00
Louisville, Ky.....	5 00
Lawrence, Kansas.....	13 00
La Porte, Indiana.....	5 00
Shelbyville, Ill.....	5 00
Sheffield.....	5 00
St. Louis, Mo.....	70 00
Topeka, Kansas.....	5 00
Church of the Messiah, Chicago.....	50 00
Unity Church.....	10 00
Third Church.....	7 00
All Sou's Church.....	20 00

\$327 60

## Personal Contributions for P. O. Mission work and General Expenses:

Mrs. Geo. E. Adams, Chicago.....	\$ 50 00
Ladies of Bloomington, Ill.....	2 00
Mrs. M. A. Bradley, Milwaukee, Wis.....	2 50
" Wm. H. Floyd, St. Joseph, Mo.....	3 50
" Geo. P. Gore, Chicago.....	7 00
" — Jones, Bloomington, Ill.....	50
" B. P. Moulton, Chicago.....	5 00
" M. J. Miller, Geneseo, Ill.....	5 00
" W. H. Metcalf, Milwaukee, Wis.....	10 00
" — Miller.....	4 86
" E. E. Marean, Chicago.....	2 00
Ladies of Princeton, Ill.....	5 00
Mr. J. M. Roche, Chicago.....	1 00
Mrs. L. J. Tilton, Chicago.....	60 00
" — Thompson, Bloomington, Ill.....	50
Mr. Geo. Turner, Chicago.....	1 00
Mrs. — Turner, Geneva, Ill.....	1 00
" C. S. Udell, Grand Rapids, Mich.....	1 00
" J. F. Withrow, Chicago.....	7 00
" E. A. West, Chicago.....	11 75
" John Wilkinson, Chicago.....	10 00

\$190 61

Annual Memberships, \$1 each.....	296 00
Life " \$10 ".....	20 00

\$316 00

\$834 21

## PAYMENTS.

Applied on indebtedness of 1884-5.....	\$ 37 50
To Corresponding Secretary.....	200 00
" Rent and Expenses of Central Office.....	218 00
" S. S. Society—"Unity Mission".....	88 72
" C. H. Kerr & Co., Publishers.....	150 25
" Christian Register Association.....	37 50
" Geo. H. Ellis, <i>Unity Pulpit</i> .....	8 40
" Record Book Acct.....	21 50

" Travelling Ex's Correspond. Sec.....	16 40
" Rev. J. T. Sunderland.....	5 91
" Expressage.....	5 78
" Postage for Corresponding Secretary.....	30 00
" Moving Corresponding Secretary.....	1 00
" Postage and Stationery for Treasurer.....	8 75
" Subscriptions to <i>The Unitarian</i> .....	1 50
" Balance.....	3 00

\$834 21

## STATE EXHIBIT.

	ANNUAL MEM.	LIFE MEM.	OTHER CONTRIBUTIONS	
Colorado.....	\$ 1		\$ 5 00	\$ 6 00
Dakota.....	1		5 00	6 00
Indiana.....	7		5 00	12 00
Illinois.....	179	\$10	275 61	464 61
Iowa.....	23		20 00	43 00
Kansas.....	8		23 00	31 00
Kentucky.....	1		5 00	6 00
Michigan.....	16		11 00	27 00
Minnesota.....	18			18 00
Missouri.....			73 50	73 50
Nebraska.....	1			1 00
Ohio.....	1		25 00	26 00
South Carolina.....	1			1 00
Texas.....	1			1 00
Wisconsin.....	33	10	19 50	62 50
Washington Ter.....	5			5 00

\$783 61

## RECORD BOOK ACCOUNT

Received from Miss Le Baron.

Money raised by sales.....	\$52 00
" " contributions.....	22 50

\$74 50

Paid for publishing Record Book.....	\$44 50
" directions " ".....	13 00
Cash in hand.....	17 00

\$74 50

Mrs. J. C. HILTON, *Treasurer*.

## REPORT OF THE PROCEEDINGS OF THE THIRTY-SECOND ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

Held at Cincinnati, Ohio, May 11, 12, 13 and 14, 1886.

The Conference opened its sessions Wednesday, May 12, at 9 o'clock, the President, Joseph Shippen, Esq., of Chicago, calling the meeting to order and delivering a short address.

A. G. Jennings, of La Porte, was elected Assistant Secretary.

A committee of seven, consisting of Messrs. Thayer, Learned, Snyder, Jones, Clute, Roche and Galvin, was appointed by the chair to take charge of all matters of business coming before the Conference, including the nomination of officers for the coming year.

A committee of three, consisting of Gannett, Fry and Sprigg, of Quincy, Ill., was appointed on credentials.

Mr. Jones then moved an amendment to Article I of the By-laws, inserting after the word "delegates", in the second clause of the first section, the words "together with all the officers of this Conference, the officers of the State Conferences and all associate organizations, and together, also, with all missionaries at work within its boundaries—such alone having the right to vote".

Mr. Utter moved the following amendment: "Together with all officers of this Conference, the officers of the State Conferences within its limits, the Sunday School Society, the Women's Western Conference and all missionaries at work within its boundaries."

The amendment as amended by Mr. Utter was adopted by a two-thirds vote—39 to 5.

The report of the Secretary came next in order. After its reading the chairman announced that the afternoon, by special order of the Board of Directors, would be given to its discussion, and papers and discussions down on the printed programme for the afternoon would be postponed to Thursday evening.

Mr. Thayer moved that the last clause of the Secretary's report be referred to the business committee. Carried.

The Treasurer's report, which was next in order, showed a deficit of over \$200. A call was made for contributions, and the whole amount was raised. This report was referred to an auditing committee. It having been announced that \$3,000 had been given the



Western Conference, by the late Society of Mr. O. B. Frothingham, of New York, Mr. Milsted moved that this be referred to the committee on work. Carried. A hymn was then sung and the Conference adjourned to meet again at 2 o'clock P. M., the remaining part of the forenoon being occupied by the Women's Conference.

The Conference met at 2 o'clock, and was called to order by the President, Mr. Joseph Shippen.

The committee on credentials made their report. The following named persons were accepted as delegates, by motion of the Conference, without credentials: Rev. H. C. Wales, of Big Rapids, Mich.; Rev. John Snyder, of St. Louis; Miss Ida C. Hultin, of Algona, Iowa, and Rev. and Mrs. J. C. Learned, of St. Louis. The chair ruled that each individual was entitled to but one vote, and there could be no proxies.

Mr. Roche, of Chicago, then moved that the Secretary be asked to read again that part of his report relating to the purpose of the Conference. Twenty-seven voted for a re-reading, twelve against. Carried. Mr. Sunderland then re-read such portion of his report.

Mr. Clute, of Iowa, next offered the following resolution:

"Resolved, That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."

Mr. Hosmer, of Cleveland, spoke against the resolution.

Mr. Clute responded.

Mr. Gannett offered the following amendment:

"Resolved, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world."

"Resolved, That while the above expressly represents the basis and width of our fellowship, and while the Conference has neither the wish nor the right to bind itself or any single member by a declaration of doctrines, it yet thinks some practical good may be done by setting forth in a simple word the things most commonly believed to-day among us, the statement being always open to restatement and to be regarded only as the thought of the majority."

"Resolved, That to this end a committee of five be appointed to draw up such a declaration of belief, to be submitted to the Conference at its next annual meeting."

Mr. Jones, of Chicago, spoke in favor of the amendment.

Mrs. Brotherton, of Cincinnati, believed we should define ourselves.

Mr. Judy, of Davenport, Iowa, favored Mr. Gannett's resolution. The time for discussion having expired, Mr. Snyder moved the debate be extended thirty minutes. Carried.

Mr. Milsted believed in taking our stand for Christianity.

Miss Murdock did not believe in formal tests, and quoted from Jesus.

Mrs. Sunderland said the greatest of all Commandments is, "Thou shalt love the Lord thy God."

Miss Hultin referred to a legend of Abraham who mistakingly turned away his brother from his door.

Rev. C. R. Eliot, of Dorchester, Mass., deprecated the attempt to distinguish between eastern and western Unitarianism. Thought they were one, and that the east recognized the west as its most profitable field of labor.

Mr. Sunderland closed the debate. Thought if we stood for pure Christianity we would not exclude anybody.

Mr. Judy moved that Mr. Clute's resolution and Mr. Gannett's substitute be referred to a committee who should report the next day between 1 and 2 P. M. Carried. Mr. Thayer was made chairman of this committee.

Adjourned to meet at 7:45 P. M.

The evening meeting was in charge of the Sunday School Society.

On Thursday, May 13, at 9 A. M., the Conference was again called to order by Mr. Shippen. Mrs. J. C. Learned read a paper on "The Spiritual Life of the Church". This was discussed by Mrs. Woolley, Mrs. Sunderland, Mr. Jones and others.

At 10:15 A. M., Rev. C. R. Eliot, of Dorchester, Mass., read a paper entitled "Temperance Work in Unitarian Churches and Sunday-schools: Why? What? How?"

At 11:30 a devotional meeting was held, led by Rev. A. A. Livermore, D. D., of Meadville, Pa., who spoke earnestly of the spiritual life; followed by several others.

At 12:15 the Conference heard the report of the special committee appointed to consider the motion of Mr. Clute and the amendment offered by Mr. Gannett. The committee recommended that the subject be laid upon the table. Not carried.

Mr. Bixby, of Ann Arbor, Mich., then offered the following substitute for Mr. Gannett's motion:

"Whereas, many people of the present day are anxious to know what Unitarianism stands for—

"Resolved, That we, the delegates of the churches of the Western Unitarian Conference, assembled at Cincinnati, May 13, 1886, present for the information of the public the following statement of their past history and present position. In this country, Unitarianism came out from the Congregational churches of New England some eighty years ago, as new Protestants asserting (1) the supremacy of character above belief in religion; (2) the rights of reason in the use of the Bible revelation; (3) the dignity as against the depravity of human nature; (4) the unity, not the trinity of God; (5) the divinity, not deity of Christ; (6) that Christ was sent as a teacher to save us from our sins, not as a substitute to save us from the penalties of sin. They

have no creed in the usual sense; that is, no articles of belief which bind their churches and fix conditions of their fellowship. They have religious beliefs, however, and, for the most part, hold these beliefs in common. With a few exceptions they may be called Christian theists—theists as worshiping the One in all, and naming that one God our Father; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names as names receiving more stress in their older than in their younger churches. All names that divide religion are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good is, in a broad sense, of our religious fellowship."

Mr. Bixby believed this statement could be adopted by all present. Surely this must be satisfactory to the UNITY brethren since it was their own statement published in a tract called "Unitarianism in a Nut-Shell".

Doctor Robbins, of Quincy, Ill., then presented the following resolution as a substitute:

"Resolved, That mindful of our obligation to preserve in its purity the independent congregational system under which we live, under which Unitarianism had its birth and to which it owes its development and growth, it is inexpedient for this body to assume to formulate anything in the nature of a creed or statement of faith; the determination of such questions being within the rightful province of each independent congregation."

This was declared out of order and an appeal was made to the Chair. The Chair so ruled.

Finally Doctor Robbins's resolution prevailed as entitled to the consideration of the meeting. The Conference then voted to postpone all further discussion to 3:30 o'clock, P. M. Carried. Adjourned.

At 3 o'clock the Conference was once more called to order by Mr. Shippen, and the report of the committee on work was called for.

The committee reported as follows:

1st. That the Conference pass a hearty vote of thanks to Rev. C. R. Eliot, of Boston, for his paper and suggestions in regard to temperance, and that a committee of three, consisting of Rev. W. C. Gannett, Rev. Mary A. Safford and Rev. Mr. Sunderland, be appointed to see how this Conference can best advance the interests of temperance.

2d. That a committee of two be appointed by the Chair to consult with representatives of the American Unitarian Association upon the possibility of carrying out the recommendations in Mr. Sunderland's report for a closer co-operation of the Western Conference and the American Unitarian Association in the selection of a secretary.

3d. That the \$3,000.00 given to the Western Conference by the Frothingham Society be permanently invested, and only the interest used by the Conference,—said fund to be known as the "Frothingham Fund".

4th. That we recognize with gratitude the efficient co-operation of the American Unitarian Association in western work and the generous expenditures of funds which it annually makes within our limits.

5th. The following nominations for officers of the Conference for the coming year: For president, Joseph Shippen, of Chicago; for vice-president, Rev. S. S. Hunting, Des Moines, Iowa; for treasurer, J. B. Galloway, Chicago; for directors for three years, J. B. Galloway, of Chicago, John R. Effinger, Bloomington, Ill., T. G. Milsted, Chicago, Horace Badger, Chicago, Jenkin L. Jones, Chicago, David Utter, Chicago, F. L. Hosmer, Cleveland. For secretary the majority reported the name of J. T. Sunderland, the minority that of John R. Effinger. All the committee's report was adopted, except that part relating to the nomination of officers. Rev. Mr. Snyder was appointed a committee to cast the ballot of the meeting for all the officers as nominated by the committee, except secretary. Mr. Utter, of Chicago, seconded the nomination of Mr. Effinger as secretary. Mr. Sunderland declined re-election, and Mr. Snyder nominated A. G. Jennings. Mr. Jennings also declined. Mr. Judy was then nominated, but likewise declined. The vote was then taken by ballot and showed the following result: Mr. Effinger 47, Mr. Sunderland 19, and Mr. Jennings 12. Mr. Effinger was declared elected.

Mr. Learned moved a vote of thanks to the people of Cincinnati for their hospitality. Carried by a rising vote.

Mr. Shippen then offered the following resolution:

Resolved, That this Conference regards the subject of education in the south as of profound importance, and desires to express its approving appreciation of the recent action of the American Unitarian Association in establishing a special bureau devoted thereto. Carried.

Mr. Clute then moved: "That this Conference hereby recognizes the efficient and valuable services of its retiring secretary, Rev. J. T. Sunderland, for the last two years, and extends to him hearty thanks for his arduous labors and his uniform courtesy." Carried.

Mr. Gannett then moved: "That the Western Unitarian Conference wishes to express its reverent appreciation of the earnest life and work of one who may almost be called the little mother of the Post Office Mission, Miss Sallie Ellis." Carried.

Miss Southworth moved that the women of this Conference discourage the slaughter of birds for decorative purposes, pledging themselves to abstain from wearing the plumage of birds. Carried.

A vote of thanks was then passed to the treasurer of the Conference for his faithful service, and to Mr. Shippen for his fair and impartial decisions as president. The convention then proceeded to consider a basis of fellowship, which was postponed from noon.



Doctor Robbins's motion was called for and read. Mr. Fry, of Chicago, moved the whole subject be indefinitely postponed. Lost.

Mr. Jones, of Chicago, moved to lay Doctor Robbins's motion on the table. Lost, 17 to 24.

Doctor Robbins's amendment was then voted on and lost.

Mr. Bixby's substitute was voted on and lost.

Mr. Sunderland next moved the following amendment to Mr. Gannett's amendment:

"Resolved, That while opposing all creeds or creed limitations, the Western Unitarian Conference hereby declares its purpose as a body to be the promotion of a religion of love to God and love to man." Lost, 34 to 20.

Doctor Robbins moved all matters be laid on the table: Carried, 33 to 14.

Mr. Snyder moved that Mr. Clute's resolution be taken from the table. Lost, 19 to 31.

Doctor Robbins moved the adoption of Mr. Gannett's substitute.

Mr. Clute asked for definition of Truth.

Mr. Sunderland spoke against the resolution. Mr. Galvin also opposed it.

Mr. Bixby characterized Mr. Gannett's resolution as standing simply for ethical culture. Miss Murdock thought Mr. Gannett's substitute stood for God. Mr. Douthitt thought if Mr. Gannett meant God he ought to say it. Mr. Utter spoke against adopting any resolution bearing on the subject. Mr. Livermore, of Meadville, spoke in opposition to Mr. Gannett's resolution. Mrs. Leonard spoke on spiritual life and in favor of the resolutions. Mr. Jennings moved to adjourn. Lost. Mr. Gannett's resolution was called for and carried; 34 yeas, 10 nays.

Mr. Gannett's second and third resolutions lost, 20 to 24.

It was then voted to adjourn to eight o'clock.

In the evening Mr. Effinger and Mr. Jennings read reports of missionary work, and Mr. Jones, of Chicago, read a paper on "The Unity Church that is Practicable in every Community". After a short report of publications by Mr. Gannett, the Conference adjourned *sine die*.  
A. G. JENNINGS, Assistant Secretary.

#### ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The thirteenth annual meeting of the Sunday School Society was held in Cincinnati. There were two sessions, the first being Wednesday evening, May 12, and the second Friday morning, May 14. The evening meeting, beginning at 8 o'clock and presided over by J. V. Blake, the president of the Society, opened with a service of "Duty" (No. III in "Unity Services and Songs"). This, with several songs from the same book, was printed with the programme and distributed throughout the audience. The subject of thought for the evening was "The Child in the Church", and a paper was read by Mrs. S. C. Ll. Jones, of Chicago, upon "Christening and the Early Years", after which Rev. J. C. Learned, of St. Louis, gave a paper which treated of the "Covenant or Confirmation Age". A few songs were sung during the exercises, and the meeting adjourned.

Friday morning's session began at 10 A. M., and was opened with the service of "Fellowship", followed by songs selected among the audience from the same book as before; after which Mr. Blake addressed the meeting and spoke a few earnest words upon the importance of "Loyalty from the Family to the Sunday-school". A committee, consisting of J. Ll. Jones, J. R. Effinger and Miss F. F. Chapin, was appointed for nominating officers in place of those whose terms expired with the year. The friends present were requested to write upon paper the numbers of the songs used in their schools, from "Services and Songs", and hand them in later in the meeting. The Secretary's report was read in connection with printed slips distributed among the audience. These contained the names of annual members, the Treasurer's report and the list of questions sent to the Sunday-schools. The returns from the latter, showing the condition of the schools, formed the basis for the first half of the report. The remainder treated of the business condition of the Society as shown by the Treasurer's statement. The suggestion was made by F. L. Hosmer that a collection be taken annually in every church for the Society. W. C. Gannett supplemented this suggestion by another, that each Sunday-school should have a little entertainment of some kind once a year, the net of which should be an annual contribution to the Society. Two questions sent from schools were presented to the meeting and answered by discussion, to be reported back by Secretary to questioners. Mr. Hosmer was appointed to collect memberships for the coming year. A paper, upon "The Relative Value of Worship and Instruction in the Sunday-school", was read by Miss Mary L. Southworth, of Cleveland, O. This drew out much interesting discussion relating both to worship and instruction in the schools, the latter claiming more attention than the former. Memberships reported were one life and twenty-nine annual, for which cash was received. Five dollars additional were promised. The following was offered by J. Ll. Jones:

"Resolved, That Miss F. F. Chapin be requested to prepare a short tract concerning her resolution passed by the W. U. C., relative to the wearing of plumage for ornaments, to be distributed among the girls of the Sunday-schools."

W. C. Gannett had requested the audience to select from the list of questions on the slips the three which each considered most important. He now reported the votes to be in favor of Nos. 11, 7 and 6, the second most important three being Nos. 13, 3 and 8. (See p. —.) Report of songs most used from the "Service Book" was also here given.

Nominating committee offered for three years' term of office as directors, the names of J. V. Blake, Mrs. C. H. S. Mixer, Mrs. W. C. Dow and Mrs. E. T. Leonard. For President, J. V. Blake; Vice-President, Mrs. C. H. S. Mixer; for Secretary and Treasurer, Ellen T. Leonard; elected. Meeting adjourned.

E. T. LEONARD, Secretary.

#### FIFTH ANNUAL MEETING OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

The fifth annual meeting of the W. W. U. C. was held in the First Congregational church, Cincinnati, Ohio, on May 12 and 13, 1886, with Mrs. E. A. West presiding and Mrs. G. E. Gordon as recording secretary. The president, Mrs. West, delivered her annual address, which was followed by the report of the corresponding secretary, Miss Frances Le Baron, and separate reports from state directors, Mrs. Cole, of Iowa; Mrs. Richardson, of Illinois; Mrs. Udell, of Michigan, and Mrs. Gordon, of Wisconsin. These reports were accepted and ordered to be printed in UNITY. The report of the Treasurer, Mrs. Hilton, was read by Mrs. Wilkinson. The following motions were adopted, viz.:

*First.*—That the Post Office Mission Central Committee shall be made a permanent committee of this conference, to consist of three members, one of whom shall be the secretary of this conference. The duty of said committee shall be to organize, supervise and direct the Post-Office Mission work in the west.

*Second.*—That a Literature Committee of this conference be appointed to-day, said committee to consist of five members, of which the President and Secretary of this conference shall be, *ex-officio*, chairman and secretary. The duty of said committee shall be to prepare, or have prepared, material for the study-class department of our work; to decide upon the material to be furnished free by this conference; to publish any circulars prepared by the Post-Office Mission Central Committee; to select, when necessary, any sermons for our work, and to provide for their publication.

*Third.*—That a committee of three be appointed, two of whom shall be the President and Secretary of this conference, for the purpose of encouraging the organization of Religious Study Classes.

The selection of above committees was referred to the Nominating Committee, composed of Mrs. Richardson, Mrs. Jones, of Illinois; Mrs. Udell, of Michigan, and Mrs. Thayer, of Ohio. Meeting adjourned to May 13th.

May 13th, at 9 A. M., a paper was given by Mrs. J. C. Learned, of St. Louis. Subject, "The Spiritual Life of the Church". Followed by discussion.

May 13th, at 2 P. M., the session opened with a memorial of Mrs. Sarah Ellis, read by Mrs. George Thornton, [see page 189] followed by the report of Rev. A. M. Judy on Post-Office Mission work in the west. The Nominating Committee presented the following report:

*President.*—Mrs. E. A. West, Chicago.

*First Vice-President.*—Mrs. Fayette Smith, Cincinnati.

*Second Vice-President.*—Mrs. J. C. Learned, St. Louis.

*Secretary.*—Mary H. Graves, Chicago.

*Treasurer.*—Mrs. J. C. Hilton, Chicago.

*Directors for Three Years.*—Mrs. Fayette Smith, Cincinnati; Miss Le Duc, Minneapolis; Mrs. Mary L. Brown, Chicago; Mrs. C. P. Woolley, Chicago; Mrs. E. E. Marean, Chicago; Mrs. W. C. Dow, Chicago; Mary H. Graves, Chicago.

*Post Office Mission Committee.*—Rev. A. M. Judy, Davenport, Iowa; Mary H. Graves, Chicago; Miss Francis Le Baron, Elgin, Illinois.

*Religious Study Class Committee.*—Mrs. E. A. West, Chicago; Mary H. Graves, Chicago; Mrs. J. T. Sunderland, Ann Arbor, Michigan.

*Committee on Publication.*—Mrs. E. A. West, Mary H. Graves, Mrs. Fayette Smith, Mrs. Edna C. Whipple, Mrs. E. E. Marean.

The report of the Nominating Committee was accepted and the above officers elected.

Meeting adjourned.

MRS. G. E. GORDON, Recording Secretary W. W. U. C.

#### WOMEN'S WESTERN UNITARIAN CONFERENCE — DIRECTORS' MEETING.

A special meeting of the board of directors W. W. U. C. was held on May 14th, at 9.30 A. M., in Cincinnati.

Present, Mrs. West presiding, Mrs. Jones, Mrs. Woolley, Mrs. Sunderland, Mrs. Smith, Mrs. Richardson, Mrs. Learned and Mrs. Gordon. The resignations of Mrs. Woolley and Mrs. Smith were accepted, and Mrs. Hiscock, of Colorado, and Mrs. A. A. Roberts, of Dakota, were elected to fill the vacancies. Miss Mary H. Gale, of Cleveland, was elected to fill the vacancy caused by the resignation of Mrs. Smith as first vice president.

The following motions were carried:



*First.*—That the \$77 reported by Miss Le Baron, the corresponding secretary, for the sale and contribution of Post-office Mission record book, shall be added to the treasurer's report of this conference.

*Second.*—That the \$56.50 for the publication of W. C. Gannett's tract on Drudgery shall be incorporated into the corresponding secretary's report.

*Third.*—That the secretary's salary for the ensuing year shall be \$200.

*Fourth.*—That all receipts and expenditures by this conference in its various departments shall be embodied in the report of the treasurer of this conference.

*Fifth.*—That the following leaflets shall be furnished free, viz.:

1. Religious study classes.
2. Programmes for religious study.
3. Post office Mission circular of suggestions.

*Sixth.*—That the matter of finances shall be referred to the next meeting of the board of directors.

Meeting adjourned.

MRS. G. E. GORDON, *Secretary pro. tem.*

## Western Directory, 1886-7.

### CONFERENCES, ETC.

1852—WESTERN UNITARIAN CONFERENCE. OFFICE, 175 DEARBORN STREET, CHICAGO, ILL.

President, Joseph Shippen, Esq., Chicago, Ill.; Vice-President, Rev. S. S. Hunting, Des Moines, Iowa; Treasurer, J. B. Galloway, Chicago, Ill.; Secretary, Rev. John R. Effinger, Chicago, Ill. Directors for three years—J. B. Galloway, Esq., Chicago, Ill.; Rev. John R. Effinger, Chicago, Ill.; Rev. T. G. Milsted, Chicago, Ill.; Horace Badger, Chicago, Ill.; Rev. Jenkin L. Jones, Chicago, Ill.; Rev. David Utter, Chicago, Ill.; Rev. F. L. Hosmer, Cleveland, Ohio. For two years—Rev. S. S. Hunting, Des Moines, Iowa; Mrs. G. E. Adams, Chicago, Ill.; Joseph Shippen, Esq., Chicago, Ill.; Rev. C. J. K. Jones, Louisville, Ky.; C. S. Udell, Grand Rapids, Mich.; Rev. Grindall Reynolds, Boston, Mass.; Rev. Albert Walkley, Kalamazoo, Mich. For one year—Rev. John Snyder, St. Louis, Mo.; Rev. Wm. C. Gannett, Chicago, Ill.; Rev. J. T. Sunderland, Chicago, Ill.; Rev. Clark G. Howland, Lawrence, Kansas; Mrs. Anna B. McMahan, Quincy, Ill.; Rev. George A. Thayer, Cincinnati, Ohio; Rev. J. C. Learned, St. Louis, Mo.

1881—WOMEN'S WESTERN UNITARIAN CONFERENCE. OFFICE, 175 DEARBORN STREET, CHICAGO, ILL.

President, Mrs. E. A. West, Chicago, Ill.; Vice-Presidents, Mrs. Fayette Smith, Cincinnati, Ohio, and Mrs. J. C. Learned, St. Louis, Mo.; Secretary, Mary H. Graves, Chicago, Ill.; Treasurer, Mrs. J. C. Hilton, Chicago, Ill. Board of Directors: For one year—Mrs. Eliza R. Sunderland, Ann Arbor, Mich.; Mrs. C. T. Cole, Mt. Pleasant, Iowa; Mrs. C. J. Richardson, Princeton, Ill.; Mrs. G. E. Gordon, Milwaukee; Miss S. A. Brown, Lawrence, Kansas; Mrs. J. C. Hilton, Chicago, Ill. For two years—Mrs. J. C. Learned, St. Louis, Mo.; Mrs. C. S. Udell, Grand Rapids, Mich.; Mrs. A. G. Jennings, La Porte, Ind.; Mrs. S. C. L. Jones, Chicago; Miss M. H. Gale, Cleveland; Miss E. M. Gould, Davenport, Iowa; Miss F. L. Roberts, Chicago, Ill. For three years—Mrs. E. L. Brown, Hyde Park, Ill.; Mrs. W. C. Dow, Chicago, Ill.; Mrs. E. H. Hiscock, Denver; Miss M. C. LeDuc, Minneapolis; Mrs. E. E. Marean, Chicago; Mrs. A. A. Roberts, Aberdeen, Dakota; Mary H. Graves, Chicago. Post Office Mission Central Committee—Miss Frances LeBaron, Elgin, Ill.; Mary H. Graves, Arthur M. Judy, Davenport, Iowa. Study Class Committee—Mrs. E. A. West, Mrs. E. R. Sunderland, Mary H. Graves. Literature Committee—Mrs. E. A. West, Mrs. S. C. L. Jones, Mrs. E. E. Marean, Mrs. E. C. Whipple, Sheffield; Mary H. Graves.

1873—WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY. OFFICE 175 DEARBORN STREET, CHICAGO, ILL.

President, Rev. J. V. Blake, Chicago, Ill.; Vice-President, Mrs. C. H. S. Mixer, Chicago, Ill.; Secretary and Treasurer, Mrs. Ellen T. Leonard, Chicago, Ill. Directors for three years—Mrs. Horace Badger, Chicago, Ill.; Mrs. Jonathan Slade, Chicago, Ill.; Rev. David Utter, Chicago, Ill.; Rev. J. L. Jones, Chicago, Ill. Two years—Rev. W. C. Gannett, Chicago, Ill.; Mrs. E. T. Leonard, Chicago, Ill.; Mrs. E. A. West, Chicago, Ill.; Miss Mary L. Southworth, Cleveland, Ohio. One year—Rev. J. V. Blake, Chicago, Ill.; Myron Leonard, Chicago, Ill.; Mrs. S. W. Conger, Chicago, Ill.; Mrs. C. H. S. Mixer, Chicago, Ill.; Mrs. W. C. Dow, Chicago, Ill.

WESTERN COMMITTEE OF FELLOWSHIP APPOINTED BY THE NATIONAL CONFERENCE.—Rev. J. T. Sunderland, Chicago, Ill.; Rev. J. R. Effinger, Chicago, Ill.; Rev. J. C. Learned, St. Louis, Mo.

### ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the minister in charge. Where there is no settled pastor, we give the name of one of the officers or interested laymen, printed in italics. The list is only approximately correct, as some embryo societies are not included, and there are others which might not choose to be published in this list, but whose members we are, nevertheless, glad to recognize as fellow-workers.

#### Colorado.

Boulder—First Unitarian, *Col. Phillips.*  
Denver—First Unitarian, Thomas J. Van Ness.  
Greeley—Unitarian Church, N. S. Hogeland.

#### Dakota.

Sioux Falls—Unitarian Church, *Mrs. E. Tupper Wilkes.*

#### Illinois.

Alton—First Congregational, Judson Fisher.  
Bloomington—Unitarian Church, F. W. Morton.  
Buda—Christian Church, Chester Covell.  
Chicago—Church of the Messiah; David Utter.  
" Unity Church, Thomas G. Milsted.  
" Third Unitarian, J. Vila Blake.  
" All Souls Church, Jenkin L. Jones.

Geneseo—First Unitarian, Milton J. Miller.  
Geneva—First Unitarian, Jas. H. West.  
Mattoon—Unitarian Society, *Judge Bennett.*  
Monmouth—Unity Church, *Mrs. J. R. Webster.*  
Quincy—Second Congregational, John Tunis.  
Rockford—Christian Union, Thomas Kerr.  
Sheffield—Unitarian, *S. Batty.*  
Shelbyville—First Congregational, Jasper L. Douthit.  
Tremont—Liberal Christian Church, John R. Effinger, P. O. Address, Chicago, Ill.

#### Indiana.

Evansville—Church of the Unity, *Miss Clara F. Pushee, Sec.*  
Hobart—First Unitarian, A. G. Jennings, P. O. address, La Porte, Ind.  
La Porte—First Unitarian, A. G. Jennings.

#### Iowa.

Algona—Unity Society, Miss Ida C. Hultin.  
Davenport—First Unitarian, Arthur M. Judy.  
Des Moines—First Unitarian, *W. H. Fleming.*  
Humboldt—Unity Society, Marion Murdock.  
Iowa City—Unitarian and Universalist, Arthur Beavis.  
Keokuk—First Unitarian, *J. M. Shaffer.*  
Sioux City—First Unitarian, Mary A. Safford.

#### Kansas.

Lawrence—Unitarian Church, Clark G. Howland.  
Topeka—First Unitarian Church, Enoch Powell.

#### Kentucky.

Louisville—Church of the Messiah, C. J. K. Jones.

#### Michigan.

Ann Arbor—First Unitarian, Jabez T. Sunderland.  
Athens—Church of Athens, *Dr. Collar.*  
Big Rapids—Unitarian Church, Henry A. Wales.  
Detroit—First Cong'l Unitarian, *Jesse H. Farwell.*  
East Saginaw—First Unitarian Society, Rowland Connor.  
Grand Haven—First Unitarian, Edward P. Gibbs.  
Grand Rapids—First Unitarian Church, J. E. Roberts.  
Jackson—First Unitarian, Charles F. Elliott.  
Kalamazoo—First Unitarian, *Hon. Chas. S. May.*  
Leslie—Unitarian Society, Frank E. Kittrege, Quincy, Mich.  
Manistee—Unitarian Church, Albert Walkley.  
Midland—Unitarian Church, Leverett R. Daniels.  
Mount Pleasant—First Unitarian Church, Charles Ellis.  
Muskegon—Unity Club, *Maj. C. Davis.*  
Sherwood—Church of Sherwood, Miss Bertha Sawin.

#### Minnesota.

Minneapolis—First Unitarian Church, Henry M. Simmons.  
" Skandinavian Liberal Church, Kristofer Janson.  
St. Paul—Unity Church, *Charles W. Ames.*

#### Missouri.

St. Louis—Church of the Messiah, John Snyder.  
" Church of the Unity, John C. Learned.  
Kansas City—First Unitarian, Robert Laird Collier.  
St. Joseph—First Unitarian Church, *Wm. H. Floyd.*

#### Nebraska.

Beatrice—Geo. H. Hastings.  
North Platte—First Unitarian, —.  
Omaha—First Unitarian, William E. Copeland.

#### Ohio.

Cincinnati—First Congregational, George A. Thayer.  
Cleveland—Church of the Unity, Frederick L. Hosmer.  
Marietta—First Unitarian, James T. Lusk.

#### Pennsylvania.

Meadville—Independent Congregational, Henry H. Barber.  
" Theological School; Pres't, Abiel A. Livermore.

#### Wisconsin.

Arcadia—Peoples' Church, T. Grafton Owen.  
Baraboo—Free Congregational, Joseph Waite, (P. O. address Janesville, Wis.)  
Cooksville—Unity Society, *Mrs. M. S. Savage.*  
Helena—Unitarian Society, J. L. Jones, Chicago.  
Janesville—All Souls, Joseph Waite.  
Kenosha—First Unitarian, *Z. G. Simmons.*  
Madison—First Unitarian, Joseph H. Crooker.  
Milwaukee—First Unitarian, Trowbridge B. Forbush.

### LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of the Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, labor "to help establish truth, righteousness and love", within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors:

NAMES.	ADDRESS.
Barber, H. H.	Meadville, Pa.
Beavis, Arthur J.	Iowa City, Iowa.
Bixby, James T.	Ann Arbor, Mich.
Blake, James Vila	Chicago, Ill.



†Bowker, Dr. S. D.	Kansas City, Mo.
†Brown, John S.	Lawrence, Kansas.
†Brown, James	Mode, Ill.
†Cary, George L.	Meadville, Pa.
Clute, Oscar	Iowa City, Iowa.
†Cochran, L. D.	Athens, Mich.
†Cole, William R.	Mt. Pleasant, Iowa.
Collier, Robert L.	Kansas City, Mo.
Connor, Rowland	East Saginaw, Mich.
Copeland, W. Ellery	Omaha, Neb.
Covell, Chester	Buda, Ill.
Crooker, Joseph H.	Madison, Wis.
Daniels, Leverett R.	Midland, Mich.
†Davis, Joel P.	Des Moines, Iowa.
Douthit, Jasper L.	Shelbyville, Ill.
†Dudley, John L.	Milwaukee, Wis.
Earl, N. C.	Gilmanton, Wis.
†Eddowes, Timothy Harold	Geneva, Ill.
Effinger, John R.	Chicago, Ill.
†Eliot, William G., D.D.	St. Louis, Mo.
Elliott, Charles F.	Jackson, Mich.
Fisher, Judson	Alton, Ill.
Forbush, Trowbridge B.	Milwaukee, Wis.
†Galvin, Edward I.	Chicago, Ill.
†Gannett, William C.	Chicago, Ill.
Gibbs, Edward P.	Grand Haven, Mich.
†Gibbs, Joseph F.	Greeley, Col.
†Gordon, Gustavus E.	Milwaukee, Wis.
†Graves, Miss Mary A.	Chicago, Ill.
†Gray, J. Fletcher	Beardstown, Ill.
†Hassall, Robert	Keokuk, Iowa.
Hastings, George H.	Beatrice, Neb.
†Hewett, James O. M.	Chicago, Ill.
†Higgins, E. A.	Leavenworth, Kansas.
Hogeland, N. S.	Greeley, Col.
†Hoisington, William H.	Cavour, D. T.
Hosmer, Frederick L.	Cleveland, Ohio.
†Hosmer, James K.	St. Louis, Mo.
Howland, Clark G.	Lawrence, Kansas.
†Huidekoper, Frederic	Meadville, Pa.
Hultin, Ida C.	Algona, Iowa.
Hunting, Sylvan S.	Des Moines, Iowa.
Janson, Kristofer	Minneapolis, Minn.
Jennings, Allen G.	La Porte, Ind.
Jones, C. J. K.	Louisville, Ky.
Jones, Jenkin Lloyd	Chicago, Ill.
Judy, Arthur M.	Davenport, Iowa.
Kerr, Thomas	Rockford, Ill.
†Kittredge, Frank E.	Quincy, Mich.
Learned, John C.	St. Louis, Mo.
Livermore, Abiel A.	Meadville, Pa.
†Loomis, Simon B.	Lone Rock, Wis.
Lusk, James T.	Marietta, Ohio.
Miller, Milton J.	Geneseo, Ill.
Milsted, Thomas G.	Chicago, Ill.
Morton, F. W.	Bloomington, Ill.
Murdock, Miss Marion	Humboldt, Iowa.
Norris, Miss Anna J.	Fort Collins, Col.
Owen, T. Grafton	Arcadia, Wis.
Powell, Enoch	Topeka, Kansas.
†Roberts, Abraham A.	Aberdeen, Dakota.
†Roberts, J. E.	Grand Rapids, Mich.
†Rork, Martin V.	Lansing, Mich.
Safford, Miss Mary A.	Sioux City, Iowa.
†Spencer, Abraham A.	Madison, Wis.
Snyder, John	St. Louis, Mo.
Simmons, Henry M.	Minneapolis, Minn.
†Stone, William G. M.	Denver, Col.
Sunderland, Jabez T.	Chicago, Ill.
†Taft, Stephen H.	Humboldt, Iowa.
Thayer, George A.	Cincinnati, Ohio.
Tunis, John	Quincy, Ill.
Utter, David	Chicago, Ill.
Van Ness, Thomas J.	Denver, Col.
Waite, Joseph	Janesville, Wis.
Wales, Henry A.	Big Rapids, Mich.
Walkley, Albert	Manistee, Mich.
West, James H.	Geneva, Ill.
†Wilkes, Mrs. E. Tupper	Sioux Falls, D. T.

## APPORTIONMENT FOR YEAR 1886-7.

The Churches of the Conference are respectfully requested to contribute to our treasury the coming year according to the following scale of apportionments arranged at the late meeting in Cincinnati:

Algona	\$ 10 00
Alton	20 00
Ann Arbor	30 00
Arcadia, Wis.	10 00
Baraboo	15 00

Beatrice	15 00
Big Rapids	10 00
Bloomington	30 00
Boulder	15 00
Buda	12 00
Chicago, Church of Messiah	400 00
“ Unity Church	350 00
“ Third Church	60 00
“ All Souls	30 00
“ Channing Club	250 00
Cincinnati	250 00
Cleveland	125 00
Cooksville	10 00
Davenport	25 00
Denver	60 00
Des Moines	25 00
East Saginaw	25 00
Evansville	10 00
Geneseo	30 00
Grand Haven	15 00
Grand Rapids	50 00
Greeley	10 00
Hobart	10 00
Humboldt	15 00
Iowa City	10 00
Jackson	15 00
Janesville	20 00
Kalamazoo	20 00
Kansas City	25 00
Kenosha	25 00
Keokuk	15 00
Lawrence	15 00
La Porte	20 00
Louisville	100 00
Madison	30 00
Marietta	12 00
Meadville	50 00
Midland, Mich.	10 00
Milwaukee	80 00
Minneapolis, American	30 00
“ Scandinavian	10 00
Monmouth	10 00
Mount Pleasant	10 00
Muskegon, Unity Club	15 00
Omaha	20 00
Quincy	100 00
Shelbyville	12 00
Sheffield	12 00
Sherwood	12 00
Sioux City	10 00
St. Joseph	25 00
St. Louis, Church of Messiah	550 00
“ “ “ Unity	90 00
St. Paul	110 00
Topeka	10 00
Tremont	10 00
Total	\$3,395 00

## Correspondence.

DEAR UNITY:—Like the rest of the urban ministers I am about to take a summer vacation. In my case I might plead old age and need of rest. The only plea for vigorous young men and the robust middle-aged men taking a vacation is the opportunity it affords them for missionary work. Instead of going to the sea-shore and to watering places and distant lands, why don't they push out into the country and rouse up and cheer up some of the rural parishes, or preach our Unitarian gospel where no such gospel is heard? Can there be any valid reason why a strong and healthy clergyman should spend three months, or even two months, out of the twelve in resting and recuperating?

I have taken, I am ashamed to say, a few vacations during my active life, but I always came back to my work more wearied than I left it. Sheer laziness is the only excuse that a well man can give for a vacation longer than a week. I wonder if St. Paul took any vacations other than forced ones? Will some of our “vacation men” give us some satisfactory reason why they should leave their flock without a shepherd during the hot weather of summer?

OCTOGENARIAN.

LAWRENCE, Kansas.



## Notes from the Field.

CHICAGO.—The Monday noon teachers' meeting at 175 Dearborn street was led by Mr. Blake. Recurring to the previous lesson, he spoke first of the meaning of the phrase, "Bless the Lord." The original word in Hebrew, translated "bless", means literally, to kneel down, and secondarily, to bless, in the sense of consecrating or making holy. *A propos* of the quotation of a part of this psalm (xci.) in Matthew iv., Mr. Blake remarked that Satan followed strictly the Rabbinical method, which was to make anything apply to anything. The doctrine of verses 7 and 8 was spoken of as intensely Hebraistic. It is not our view of the connection of good and evil, sin and punishment. Mr. Jones said that, while we reject the literal meaning of this psalm, all the way through the devotional element is so clear and strong that it is yet popular. Rev. Joseph Waite, from Janesville, being called upon, said that the only "dwelling in the secret place of the Most High" that avails to protect is adapting ourselves to the environment. The teachers then took up the subject of next year's lessons. Mr. Utter suggested that we take up New Testament work next year; he thought possibly we might use the lessons prepared by the Eastern Sunday School Society. Mrs. Slade reported from Unity church that Mr. Milsted had introduced a graded system of his own. Some are studying "Fruits of the Spirit", others Brown's Life of Jesus, etc. Mr. Jones preferred going on in the Old Testament into Job, or Isaiah, but would loyally follow decided preferences of others. After remarks and suggestions by various persons, a committee of four, Mrs. Conger, Mrs. Slade, Mrs. Loveday and Mrs. Leonard, were appointed to consider the matter and report in one week to this meeting. Adjourned.

POST-OFFICE MISSION.—The admirably prepared report of Mr. Judy and Miss LeBaron on this very important and growing work, which can be procured by addressing Mary H. Graves, secretary W. W. U. C., room 93, 175 Dearborn street, Chicago, gives in brief an idea of the work done, to do and how to do it. Any one wishing to obtain information on the subject, or interested in its workings, should not only secure this report, a seven-page pamphlet, and read it carefully, but also Mr. Judy's instructive "Circular of Suggestions to Individual Secretaries and for the Organization and Conduct of Committees", pp. 24, to be procured also of Miss Graves. Too much cannot be said of the value of this mission in its influence on the minds and lives of hundreds who cannot possibly be reached by any other means, and it is to be hoped that all friends interested in the promulgation of the blessed gospel of hope and love will procure these hints and helps and do their mite to further the noble work.

GILMANTON, WIS.—Tuesday, May 18, the "Hermit" came out from his lonely retreat to attend the dedication of the Union Church. The weather was fine, the people were happy, and the exercises were of a high order. The services were conducted by Rev. J. H. Crooker, of Madison; Rev. T. Grafton Owen, of Arcadia, and the resident pastor. Mr. Owen preached an excellent sermon in the afternoon to an audience of over a hundred, and Mr. Crooker delivered a very eloquent discourse in the evening to an audience of about two hundred. I think almost everybody was satisfied. I have only heard two criticisms. One said: "It was a very good sermon, but I didn't hear anything about dedication." The other said: "He is a smart man, but I don't believe as he does." But we had a good time, a bountiful feast. The people were edified, and the minister, who has been toiling in loneliness for four months, was made so happy by the coming of his "ministering brethren" that he has been rejoicing with "joy unspeakable" ever since.

N. C. E.

BOSTON NOTES.—Anniversary week bears rich fruitage in visits from distant ministers and laymen and their unusually good addresses and reports. The strong essays of the week are on the Unitarian views of God. Prof. Joseph H. Allen sums up the arguments in his conclusion that thoughts of God cannot be expressed with sufficiency, but may be fully felt in life's extreme experiences. Rev. Horatio Stebbens, of San Francisco, appeared at the A. U. A. anniversary meeting after an absence of twenty-five years. —A contribution on impulse at the annual meeting of the A. U. A. resulted in the donation of four hundred and sixty dollars to Brother Janson's church. —Frederic Douglass this week addressed several of our meetings. His white hair gives dignity to his appearance. He is always welcomed warmly in Massachusetts. —The Universalists are unusually active this week in all their reform movements. —The stricter churches seem to have mostly abandoned the field this year to the liberals in the succession of annual meetings.

E. R. B.

LOS ANGELES, CAL.—A "tourist" writes: "I have had the pleasure of listening to a powerful sermon by Doctor Fay last Sunday, the last of a series upon Man. The opera house was filled with the most cultured people of the city. Doctor Fay is doing a great work for the cause of liberal Christianity. The inroads that Unitarianism under him is making in the orthodox churches is evident upon every hand. Never was missionary money put to better use than in sustaining Doctor Fay in this large and promising field of labor."

LAWRENCE, KANSAS.—Sunday, May 23, was "Children's Day" at the old Stone Church. It was a genuine flower service, with columns and arches wound with wreaths of evergreen and roses, and each pew bearing witness to the bounty of the prairies. Groups of bright-eyed children recited the poet's thoughts of the blossoms, or mingled their voices in the hymns of praise, and a tiny five year-old sang like a bird of the "Sweet Bye-and-Bye". These festal occasions are welcomed by the Sunday-school and marked by large congregations.

G.

BOSTON SERMONS.—Of printing sermons there is no end in these days. The latest is a neat pamphlet series, which were first given at the First Church in Brooklyn, and then repeated in King's Chapel, Boston. The first four are before us, as follows: "The Thirst for the Living God", by Prof. F. G. Peabody; "The Bible", by Dr. Thomas Hill; "Jesus Christ", by Dr. A. P. Peabody; and "Sin", by Rev. T. C. Williams, of New York. They can be ordered at five cents each from the A. U. A. rooms, 7 Tremont place, Boston.

G. P. PUTNAM'S SONS have brought out Leslie Stevens's life of Henry Fawcett, the great Englishman, whose greatness was the more striking because he was the blind man. The blessings which the "angel with a frowning face" brought to him were doubtless many, perhaps the greatest of which he thus speaks of: "The silver lining to the dark cloud is the wonderful and inexhaustible fund of human kindness to be found in this world."

WORKMEN are busy in excavating around the base of the sphinx and M. Renan is appealing to the Parisians for funds to complete the digging. This is seeking for foundations laid 6,000 years ago, but thought and feeling reach after foundations deeper and older than those of this which the French scholar calls "the most astonishing work of the hand of man which past ages have bequeathed to us".

SOME English philanthropists are trying to protect the children from the tobacco smoke of their fathers. The suggestion is made that if one must smoke he retire to a fumigatory.